THE PROTESTANT Religion TRUELY STATED AND JUSTIFIED:

By the late Reverend Mr. *RICHARD BAXTER*, Prepared for the Press some time before his Death.

Whereunto is added,

By way of *Preface*, some Account of the Learned Author: By Mr. *Daniel Williams*, and Mr. *Matthew Sylvester*.

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BIBLIOTHECA · BODLEIANA

TO THE
READER.

THE Author of the following Tract is the Reverend Mr. Baxter, now enjoying that Glory he so conversed with in his mortal state. Among his many Excellencies, his Love to God, to Peace, and Truth, was not the least eminent. The last rendred him averse to Logomachies and confusion; well knowing, How vain all critick debates be, if the Question be not truly and plainly stated. This Book will give thee a Specimen of that peculiar accuracy in this kind, as even determineth the Controversie before an Argument be produced.

It is not to be concealed, that some complain of the multitude of his distinctions; but such may consider, that the Comprehensiveness of his Mind accommodated things to the most subtil, as well as the less intelligent Reader; and provided against future Errours, as well as the mistakes he attends to in the particular points before him.

Indeed he was a man born for more lasting

service than one Age; yea, his Name will be greatest, when impartial inquisitiveness after Truth shall render men painful; and sad experience of the mischief of narrow and dividing Principles hath forced the confident to mutual allowances, and well studied determinations. But how unhappy was he (or rather such as mistake him) that he is oft charged with deserting this or that Truth, because he understood it in a consistency with it self, and such other truths wherewith it was connected. As if Ort hodoxie must be sacrificed when-ever a Doctrine is made intelligible; or the choice of terms more apt to confute the erroneous, less obnoxious to mistakes, and most expressive of digested thoughts, ought to alarm all such, who seem capable to know little more of Truth than the sound of oft repeated Phrases.

Nay, as more convincing what treatment any man must expect, who sets himself to heal a blind depraved World; The cleerest representation of his mind will not silence the ignorant from charging him with those Errours which he most expressly disowns. Three of the most material are denied and confuted by Mr. Baxter *in this very Treatise,* viz. *the moral freedom of the Will of an unregenerate man, conditional Election, and the merit of good Works as opposed to, or coordinate with*

with the Righteousness of Christ. Neither must it be over-look'd, that it was his Concern in this Book above any other, to speak as near to these points as his Judgment could admit; and in other Treatises he more largely declares against them.

1. Of Free-Will, p. 87. *he tells us, he denies that mans Will in his unregenerate state is free from vitious inclination, or from the conduct of an erring Intellect, or from the Bias of Sensuality,* &c. 2. *He denies that the Will thus vitiated, will ever deliver it self without Gods* Spirit *and* Grace, *it being rather inclined to grow worse.* 3. *As that degree of* common Grace, *which is in the unregenerate, is but such as consisteth with the predominant* Reign *of Sin; so the Will of every unregenerate man in that pravity, is as a* Slave *to its own vitious dispositions, errour, and temptations. Who can say more against Free-Will?* Obj. *But he affirms the* natural *freedom of the Will.* Answ. *He doth so, and explains it,* p. 84, 85, 86, 91. *and it is no more than that a Sinner is a man still, tho' he be depraved; and he is a liberal, and not a forced Agent in what he acteth.*

Obj. *But he saith,* p. 88. *That by common Grace a man may do more good and less evil than he doth.* Answ. *It's true, he saith so. But,* p. 85. *he distinguisheth between*

common *and* special Grace, *and denies that we can do that by common Grace, which is proper to special Grace: and faith, men have but just so much, and no more moral Liberty, and* power, *as they have of Gods Grace to relieve their vitiated Wills.* See p. 91.

2. Of Conditional Election, *p.* 99. *He condemns the Notion called* Scientia Media: *p.* 100. *he saith, God decreeth not mens Salvation, or Sanctification, meerly on* Foresight *of our Faith: but decreeth our Faith it self. Sin he permitteth, but Faith he effecteth, and* decreeth to effect: *and* p. 101. *he shews, how God decreeth both the means and end. And tho' God justly denieth his Grace to many that forfeit it by wilful resistance and contempt; yet* he takes not the Forfeiture of the Elect. *Yea he adds, That he is deceived, and wrongeth God, that feigneth him to send his Son to redeem the World, and his Word to call them, and his Spirit to renew them; and all this* at random, *not knowing whether it may not all be lost; or leaving it chiefly to the Free-Will of them, whose Wills are contrarily inclined and vitiated; whether Christ and all his preparations shall be lost:* p. 102. *he approveth the plain Christian who holds that our destruction is of our selves, but our help and Salvation of God; and God is the first and chief Cause of all good, and man and Devils of all evil.*

Obj.

Obj. *But he will not say, that God hath by his Will and Decree ordained from Eternity that men shall sin, or will and chuse evil,* p. 100, & 101. *God doth not decree that men shall sin, that they may be damned; for sin is no work of God,* &c.

Answ. *But yet he saith,* p. 100. *that,* 1. *God decreeth* who *shall be damned for sin.* 2. *That he foresaw mens sins, not as an* idle *Spectator, but a willing Suspender of his own Acts, so far as to leave Sinners to their self-determining Wills. Reader, if thou art a man of thought, thou seest Mr.* Baxter *is clear for absolute Election, tho' he did not think it necessary for the vindication thereof to judge, that God* absolutely *decreed men to sin, that he might damn them: it's enough, that it is from Gods Soveraign Will, that many are not elected; it would be an ease to the damned, that they could justly say, God decreed us to all our sins, that he might bring us under all this punishment, a Non-election to Efficacious Grace, and a positive Decree to damn such for sin, which themselves would choose, best suited with his Conceptions of Gods Goodness, Truth, and Purity.*

3. Of the Merit of good Works: *Note, Reader, that he is not fond of the word* Merit, *but his Adversary leads him to the use of it, as thou mayst see* p. 56. *But let us hear*

what his sence is of this point: p. 119. *All Saints are saved by the full sufficient Merits of Christ, and have* none at all *of their own, unless the amiableness of Grace freely given them, be* called *their Merit; and,* p. 95. *we do with* Paul *renounce* all Works *of our own, that are thought to make the reward to be of Debt, and not of Grace; and that are set in the* least *opposition, or competition with Christs Merits, or in any place, save* commanded *subordination to him: nay, he says he firmly holds, That Works done with a conceit of obliging God by Merit in commutative Justice, or as conceited sufficient without a Saviour, and the pardon of their failings, do more further their Damnation, than Salvation. Yea,* p. 97. *none but Christ merited of strict* distributive *Justice, according to the Law of Innocency, nor by any Works that will save from the charge of sin, and* desert *of death. And that thou mayest know what he ascribes to our Graces, Holiness, or Works: He tells us,* p. 119. *we mean by Merit but the moral aptitude for the reward of a free Benefactor, who also is a Rector, when the ordering of a free gift suspended on official conditions, is sapientially made a means of procuring obedience. This one Clause, if understood (and he is a bold Traducer of so great a Man, that cannot understand words so plain)*

plain) will acquit Mr. B. and inform thee of the place of all Gospel-Conditions. 1. All Gospel-blessings are the free gifts of Christ as Benefactor, they have their being without any regard to what we do, therefore nothing in man is a jot of the righteousness or merit for which they are bestowed. 2. Christ is our Rector or Governor, he will rule us as well as be beneficent to us. 3. As a means to incline us to comply with him as Rector, he suspends these blessings on terms of what he makes our Duty; and wisely orders them as Motives to our Obedience. 4. Any Act of our Obedience is no more than a conformity to that Order of his, and doth not hinder all we receive from him to be of free gift.

Obj. But he saith, that good Works are necessary to Salvation.

Answ. He doth so, and how few deny it? But, 1. Not if a man dye as soon as he be converted; but if he have time, p. 94. 2. Their rewardableness is by Gods free Grace, and Promise, for the sake of Christs meritorious Righteousness, Sacrifice, and Intercession; their imperfection being pardoned, and their holiness amiable through him: These are his words, p. 76. 3. He saith; Not without or as a supplement to the Sacrifice, Merits, and free Grace of Christ our Saviour, and Faith in him, p. 93, 75. And we give

our

our ſelves to Chriſt, as our Prophet, Prieſt, and King, to be ſaved by his Merits, p. 94. 4. *He ſaith, our beſt Works will not ſave a man from the charge of ſin, and deſert of death,* p. 97. 5. *He denies that* external Obedience *is neceſſary to our admiſſion into a juſtified ſtate, as he ſhews in the Thief on the Croſs. And when he ſaith, we are juſtified by our* Faith, Godlineſs, *and Works; Juſtification is not taken by him for the pardon of ſin, which he aſcribes wholly to the Merits of Chriſt; but he takes Juſtification there for our acquittance againſt the accuſation that we are* Infidels, Ungodly, *and* Hypocrites. *And ſaith, that againſt the charge, that we are* Sinners, deſerving Hell, *we are juſtified by* Chriſt *believed in,* p. 94. *His meaning is plainly this,* Chriſt *alone by his Merits forgives our ſins, and purchaſed eternal Life for us. But ſeeing that Chriſt hath promiſed to forgive none but the penitent Believer, and declared he will deſtroy all impenitent, unbelieving, ungodly ſinners: Now he thinks, that we muſt be truly acquitted, that we are not ſuch, or we ſhall not be ſaved by Chriſt: Yea, he thinks, that when God juſtifies a man for Chriſt's Merits, he doth alſo declare a man to be a true Believer; becauſe he will juſtifie no other, and will juſtifie all ſuch; and when God admits a man into Glory, he doth even thereby*

adjudge

adjudge him a believing, penitent, holy, and upright man; and free from the charge of being an infidel, hypocritical, unholy Enemy; against whom the Gospel denounceth Vengeance and bars relief. Let these things be weighed, and none will wonder that he should say on his sick bed, No works, I will leave out works, if he grant me the other: And truly, in health none spake more humbly of his own Works than he used to do. But because some confident weak persons have inferred from that passage, that he changed his Principles when he came to dye; we shall inform thee, that after that passage was utter'd by him, even the night before his death, Mr. Baxter was asked, whether he was of the same sentiments, as formerly, about Justification? He answered, That he had told the World sufficiently his thoughts about it by several Writings, and otherwise; and thither he referr'd them. And after a little pause, with his Eyes lifted up to Heaven, he cryed, Lord, pity, pity, pity the Ignorance of this poor City. And in the time of his sickness he declared to us and others, that his thoughts in these things were the same as formerly.

Our regards to Mr. B. force the Publication of what we here insert; tho' we would not be judged so happy, as to arrive at his Light,

To the Reader.

Light, to lead us to a full Agreement with all his Sentiments. As to this Book, we wish there be not still great need of such helps against Popery; and we are assured it will give more light than some greater Volumes on this Subject: That God may render it useful, shall be the Prayer of

Thy Servants in the Gospel,

Daniel Williams.
Matthew Sylvester.

THE

Protestant Religion

Truly Stated, and Justified, &c.

THE Deceiver calleth his Book *The Touchstone of the Reformed Gospel*, as if he owned a Gospel distinct from that of the Reformed Church. And he undertakes to name fifty two points, which the Protestants affirm, but tells you not where, nor proveth his affirmation, but you must believe him as a *Touchstone* of Truth.

Dec. The first Protestant affirmation feigned, is, *That there is not in the Church One, and that an infallible Rule for understanding the Holy Scripture, and conserving of Unity in matters of Faith.*

Answ. A *meer Lye*, if he mean that this is any part of Protestant Doctrine; but

he may find as crude confused words, in some *ignorant person* that is called a Protestant.

The *Reformed Catholicks* hold, that *there is in the Church one, and that an infallible Rule for understanding the holy Scripture, and conserving of Unity in matters of Faith.*] And that Rule is, [*The Evidence of its own meaning so inherent in its self, discernible or intelligible by men prepared and instructed, by competent Teaching and Study, and the necessary help of Gods Grace and Spirit.*] This is that Rule.

But the Reformed believe not 1. That there is any Rule by which ignorant, prejudiced, heretical, wilfully blind, wicked, uncapable men can understand such Scripture, as they are hereby undisposed to understand, unless by a great change made on themselves. Nor that any Prince can make a Statute, which no Man can misunderstand, abuse or violate.

2. Nor that Men can understand it without *teaching*, and that *sound teaching*, nor by hearkening to Erroneous Deceivers.

3. Nor that the *Slothfull*, that will not meditate on it, can understand it, tho' they have the soundest teachers.

4. Nor

4. Nor that *Novices* can understand as much in a short time and small Study, as aged long-exercised Students.

5. Nor that wicked proud men, that forfeit Gods help, can savingly understand it without his Grace and Spirit.

6. Nor that any man, how holy soever, perfectly understandeth every word in the Scriptures.

7. Nor that a person may not be *fallible*, and *deceived*, that yet knoweth which is the *Infallible Rule*: It maketh not all *Infallible* that know it.

8. Nor that any Church, or any Number of Christians on Earth have such a *Unity* as consisteth in *perfect knowledge and agreement in all matters of Faith*, that is, of *Scripture-record* from God.

9. Nor that God hath tyed this Infallible Regulation to the Bishop of *Rome*, or made *him* this *Rule*; seeing no such word of God is extant, and General Councils have condemned Popes of Heresie, Infidelity, Ignorance, and most brutish lust and wickedness.

10. Nor that the Judgment of the *major part* of *Christians* or *Bishops* is the Infallible Rule; for 1. The Papal part are but a *third part*: And they will hardly believe that the other two or three

parts (*Abiſſines*, *Egyptians*, *Syrians*, *Armenians*, *Georgians*, *Circaſſians*, *Greeks*, *Muſcovites*, Proteſtants) are the *Infallible rule*. 2. And if they met in an equal Council, they that are moſt out of *the Council*, would be the *moſt in it*. And *Epheſ.* 2. and many others now condemned, have had the *Major part*. And *Chryſoſtom* that thought that [*few Biſhops or Prieſts were ſaved*,] thought not the greater number to be the infallible Rule.

11. And Pope and Councils agreeing are not that *Infallible rule*; for *two fallibles* makes not one *infallible*, nor two Knaves one honeſt Man. Popes and Councils have oft condemned one another; yea, they have oft agreed in evil, as did that at *Laterane* the 4th. under *Innocent* the 3*d*. that decreed the *depoſition of Princes*, *that exterminate not all* that renounce not all Senſes and Humanity; for thoſe that have led into the Churches of the Weſt all the horrid Errors of *Rome*, to pretend yet that they are the *Infallible rule of underſtanding Scripture*, is Impudency quite beyond that of Satan himſelf.

12. If this Deceiver hold what is contrary to his accuſed Proteſtant Opinion, he muſt condemn the Church of *Rome*, that

that agreeth not of the ſenſe of a thou-ſand Texts of Scripture, Horſeloads of Commentators, and Cartloads of School-contenders, contradicting one another: And he that will ſay that all revealed in Scripture is not matter of Faith, re-proacheth God, as revealing that which is not to be believed. All matters of Faith are not *eſſential* to Chriſtianity, but ſome are only for the *perfection* of it: All is matter of Faith that we are bound to believe as Divine Revelation. All the Scripture is ſuch, thô the ignorant muſt have time and help to underſtand it, and explicitely receive it. The Popes them-ſelves (*e. g. Sixtus Quintus*, and *Clem.* 8.) have differed in many hundred Texts a-bout the very Latine Tranſlation. Ma-ny hundred Volumes of Controverſies among them, tell us how far they are from ending Controverſies, and agreeing in all matters of Faith: But in ſo much as is ne-ceſſary to Salvation, all ſerious believing Proteſtants, or Reformed Catholicks, are agreed.

Now, to trouble the Reader with the proof of any of theſe twelve particulars, would be but to abuſe Time and him; as to prove that no Man is perfect, and *he that ſaith he hath no ſin, is a Lyar*: and

to prove that the grand Deceivers of the Church are not Infallible, and that Gods Word is not unevident and unintelligible, and that such Villains as their own Councils and Historians say many Popes were, speaks not more intelligibly and wisely than God; and that the Volumes of Canons and Priests Writings are not of more evident meaning than Gods Word; these need proof to none but those that are uncapable of it.

What Rule is there for the Infallible understanding the sence of all our Statute Laws? none but what I mentioned. The intelligible evidence in the words, (what else are words used for) to men duely instructed and studyed. The *Judges* govern by deciding particular causes by the Law, but are not an *Infallible Rule* for all Men to understand the true sence of the Law by, (while Judges and Parliaments differ from each other, as Popes and Councils did.)

The Texts cited by the Deceiver, are so vilely abused, as if he purposed but to make sport by taking Gods Word in vain.

" *Point* 2. *Accused*, [That in matters " of Faith we must not rely on the Judg- " ment of the *Church*, *and of her Pastors*, " *but only on the written word.* *Ans.*

Anſ. The Deceiver would Cheat the Ignorant by Confuſion; and belying the Reformed Catholicks: for,

1. It's falſe, that the Reformed hold any of this undiſtinguiſhing Aſſertion. They diſtinguiſh between *humane Faith* and *Divine*. (And I hope, *God and Man* may be diſtinguiſhed.) They ſay that it muſt be a *Divine Faith* (that is, The *Belief of Gods word for the Infallible Veracity of God*) that muſt ſave us, and not the *belief of Man alone*: But that a *humane Faith* is *needful* in *Subſerviency* to a *Divine*. God hath appointed *humane Teachers* to the Flocks, and *Oportet diſcentem Credere*; He will never *learn*, that will *believe* nothing on his Teachers Credit. But he muſt *believe Man* but *as Man*, an imperfect, fallible Creature, yet as like to know more than he that chooſeth him for his Teacher; And that which Man is to teach us, is to ſee *the Evidence of Gods own Word*, that we may believe it for *that Evidence*, as our *Teachers themſelves* muſt do. For if the Teachers do but *believe one another*, and not *God*, (or God only for *Man's Authority*,) this is not *Religion*, nor *Divne Faith*, but *humane*, ſuch as they had that believed *Pythagoras*, *Plato*, *Mahomet*, &c. If Boys learn of

their School-Master to understand the Greek or Latin Testament, and believe them as to Sence, this is not *Divine Faith*, but a help towards it. The word of God is Infallible: And by the help of fallible Men, (such as disagreeing Commentators be,) we are furthered for understanding it. But false bloody Usurpers are not the likest to teach us the Truth, nor fittest to be trusted.

His Citations of Scriptures, (to mistated Controversies,) are so putidly *impertinent, that I am ashamed to detect them by words, which every Man may do.*

The Third accused Point.

That the Scriptures are easy to be understood, and therefore none are to be restrained from Reading them.

Ans. Meer Cheat to the Ignorant, by confusion and falshood.

1. We and all Papists with us agree, (the more is the Guilt of the Deceivers Fraud,) that some of the Scripture is easy to be understood, and is actually understood by all true Christians, even all that is *essential to Christianity*, and *necessary to Salvation*. *Bellarmine*, *Castrius*, and many others, tell us, that for *all that*, the

the Scripture is plain and ſufficient: Yea, ſo it is, in many Thouſand particular Texts: If this be not ſo, let this Man tell us if he can, how it cometh to paſs, that Papiſts, Greeks, and Proteſtant Commentators agree of the meaning of moſt of the Scripture, (perhaps of Nineteen Texts in Twenty,) if it be not plain.

But do Proteſtants ſay, that there *is nothing* in the Scripture hard to be underſtood? The Father of Lyes will ſcarce affirm this of them, leſt their Commentaries and Controverſies ſhame him.

2. But what? Muſt the people be forbidden to Read Gods Word, becauſe ſome paſſages are dark? Why not alſo forbidden to Read *Statutes*, *Canons*, *Fathers*, *Jeſuits*, *Fryars*, and the Loads of *Papiſts* Controverſies? Is there nothing hard in all theſe Volumes? what not in all the *Canons*? In all *Chryſoſtom*, *Auſtin*, *Cyril*, &c? In all *Lombard*, *Aquinas*, *Bonaventure*, *Scotus*, *Ockam*, *Cajetane*, and all the Tribe? In all *Suarez*, *Vaſquez*, *Hurtado*, *Albictine*, &c? In all *Cajacius*, and his Tribe? Why are not theſe forbidden? Do but rub your Foreheads, and tell me,

1. Whether the Law was not darker than the Gospel? and yet God charged them, *Deut.* 6. and 11. *To teach the words to their Children*, and that *lying down, and rising up, at home and abroad*; *and to write them on the posts of their Houses, and their Gates*: And *every blessed Man*, (Psal. 1.) *was to delight in the Law of the Lord, and meditate in it Day and Night?* Read *Psal.* 119.

2. Whether *Christ* did not Preach the words Recorded in the Gospel to the *unlearned common people*; and *Peter* and *Paul*, and all the Apostles, to all the *vulgar Jews and Gentiles*?

3. Whether they writ not their Recorded Epistles to the Vulgar, even to all the Churches?

4. Whether it is not Gods Word that we must all be Ruled and Judged by, and is the Charter of our right to Heaven? and should we be forbid to read it?

5. Whether *Hierom*, *Chrysostom*, *Austin*, and all the Fathers, do not press Men and Women of all Ranks, to read or learn, and study the Scriptures?

6. Whether he be not like *Antichrist*, that will forbid Men to read that, which God sent his Son from Heaven to Preach, and

and Christ appointed Apostles, Pastors, and Teachers, to communicate to all the World?

7. Whether the Prince of Darkness and Pride himself, would not be ashamed openly to say, *I have so much skill to speak Intelligibly, and God so little, that you must read my Books, and not read his?* And whether Popes and Priests Volumes are not as unskilfully written, as Gods, and as like to draw Men to Heresie and Sin?

8. Whether he that thus Condemneth God and his Law, and extolleth Man's, be like to make good his accusation at God's Barr? Alas! must such things as these be disputed by Men that would be our Infallible Rule?

9. Either the knowledge of God's Word is needful, or not. If not, why did God write part of it himself? And send his Son to Preach it? And his Spirit in his Prophets and Apostles to write and Record it? Are blind Worms fit to accuse God of Folly, and needless Work? Can Men obey God's Law that know it not? But if the knowledge of it be needful to our Obedience and Salvation, ask common Reason, whether the Difficulties should not rather oblige us to read and

ſtudy it ſo much the more ſtill we underſtand it, rather than not to read it at all? Do their ductile Followers that read it not, underſtand it better than thoſe that ſtudy it Day and Night? The leſs we know of needleſs things, the better and quieter we are: If God's Law and Goſpel be ſuch, what a God and Governour have we! Can Heathens and *Turks* Blaſpheme him more, than to take him for ſo fooliſh a Governour of the World, as to make a ſtir by his Son from Heaven, and by Angels and Prophets, to give them ſo needleſs, yea, pernicious a Law and Goſpel, as that Men muſt be kept from reading it, leſt it Poyſon them with Hereſie?

10. Is it not eſſential to him that relatively we take for our God, to be the Governour of the World, and to be our Saviour, and the Holy Ghoſt to deliver and Seal the Goſpel as glad Tidings to all Nations? And is it not by his Law that God Governeth, and by his Goſpel that Chriſt Saveth, and the Holy Ghoſt doth illuminate and Sanctifie? And doth not that Man or Clergy then put down God the Father, Son and Holy Ghoſt, and ſet up themſelves in the ſtead, who forbid the reading of God's Law and Goſpel,

pel, and Command the knowledge and obſervance of their own Canons and Dictates inſtead of them, as more Intelligible and ſafe? And is not this (as *Robert Groſthead* told *Innocent* 4.) next the Sin of *Lucifer* and *Antichriſt*, or rather plain *Antichriſtianiſm* it ſelf?

11. Is the Stage manner of Maſſing liker to make the people underſtand God's Law and Goſpel, (by multitudes of Geſtures, Motions, Croſſings, Ceremonies, that need long Expoſitions, that overwhelm the ſtrongeſt Memories,) than the reading and ſtudy of the plain and full words of God in Scripture?

12. Did this Deceiver ever hear Proteſtants ſay, that the *Apocalypſe*, and *Daniel*, and *Ezekiel*, and the *Canticles*, and the *Chronologies* of Scripture, are all eaſy to be underſtood? For if he have heard ſuch a Fool, did he ever read this in the Confeſſions of any Church? Do not their Commentaries tell the difficulty? And ask this Man or his fellow Creature, whether the Infallible Pope, or Councils, have overcome all theſe difficulties to the Papiſts, and made all this eaſy to them? Or do not their Valuminous diſagreeing Commentaries, and Controverſies, ſhew that they are ſtill as hard to them as to us.

13. And

13. And ask them whether Pope or Council, have ever yet written an Infallible Commentary on the Bible, or all such difficult Texts? If not, is it because they *cannot*, or because they *will not*? And what the better then is their Church for their feigned *skill* and *power*, infallibly to decide difficult Scripture Controversies? What can be more shameless than this pretence, in Men that will not do it, nor ever did?

14. And if still they tell you; that the *people were always bound to believe and obey the Churches Rites, without dispute* or *Contradiction*; ask them whether it was not the *Church-Rulers* that killed Christ, and called him a Blasphemer and Deceiver, and that Persecuted and accused the Apostles? And whether the People were bound to believe them, (as Jewish Papists,) and whether all the Apostles and Christians were Rebels and Hereticks, for not believing them? And whether it was not for the Sins of Priests and Princes, and the peoples complying with them, that God by his Prophets reproved the *Israelites*, and at last forsook them to Captivity, 2 *Chron.* last. *Jer.* 5 last.

15. And if they tell you of the Peoples need of Teachers, tell them that that

that is none of the Controverſie. But whether their Teachers muſt teach them to *underſtand God's* Book, or to *throw it away*? May not the *Teacher* and the *Book*, conſiſt together? Muſt School-Boys be forbid to Learn their Grammar, becauſe they muſt have a Teacher? Muſt he teach them the Book, or teach them without Book? But all the Craft is, to get all the World to take only ſuch Cheaters as this for their Maſters, and then Bible or no Bible may ſerve turn.

16. Is it not the Office of Teachers to Tranſlate God's Word into known Tongues, that the People may underſtand it? This is the firſt part of Preaching it: If not, why do they uſe Tranſlations in the Church of *Rome*, the Septuagint, and the Vulgar Latin? And why did *Sixtus* 5th. and *Clem.* 8. make ſuch a ſtir to Correct the Latin? And why do ſo many Comment on them? And the *Rhemiſts* turn it into *Engliſh*? But what is all this for, but to help Men to underſtand the Book?

17. Doth not all the Word of God cry down Ignorance, and cry up Knowledge, from End to End? And what Knowledge is it, but *Divine*, of the *Word* and *Law* of God? What elſe is the ſcope of all the

the first Nine Chapters of *Solomons* Proverbs, and of *Psal.* 1. 19. and 119, &c. God saith, *Hos.* 4. 6. *My People perish for lack of knowledge*: And *Isa.* 27. 11. *It is a people of no understanding, therefore he that made them will not save them.* Ignorance and Blindness are made the common cause of Errour, Sin and Misery.

But we are so far from taking all parts of Scripture to be equally necessary to be understood, that we are more than the Papists for first and most diligently teaching them the Essentials, the Creed, Lord's Prayer, and Commandments, and Baptism, and Church Communion, and the Lord's Supper, and lesser parts as they grow up; what they must learn first their Teachers must instruct them.

18. If he say, as they still do, that the *Ignorant will misunderstand the Scripture*, and every one turn it to his own Fancy, and Heresie: I answer, The way to prevent this, is to teach it them diligently, (what else is the Ministry for?) and not to forbid it them. Every Knave may pervert the Law of the Land to maintain his own ill Cause; and must the Law therefore be forbidden them? Reason is far more commonly abused than Scripture;

ture: There is no Hereſie, or Error, no Villany, Perjury, Cruelty, Perſecution, Oppreſſion, or Injuſtice, but Reaſon is pleaded for it: Muſt Reaſon therefore be renounced? Hereſies are for want of underſtanding God's word; and muſt be cured by underſtanding it.

19. And if all the World muſt take the Popes or Prieſts words, inſtead of Gods, or for their Rule, how ſhall thoſe in *Æthiopia*, *Syria*, *America*, or here, know what the Popes Word is? That never ſee him, or any that hath ſeen him? And how ſhall we know, when above twenty times there have been two Popes at once, which of them is the Right? And when they contradict and Damn each other, which of them muſt we believe? And when General Councils accuſe them of Errour, and Condemn them, which is to be truſted with our Souls? Or if it be Councils that muſt be to us inſtead of Scripture, when they Damn each other, which muſt we believe? (And ſo abundance of them have done.) When the Pope and they agreed to depoſe Chriſtian Princes, and give away their Dominions, and diſoblige their Subjects from all their Oaths of Allegiance, is it as true as the word of God,

God, that all Subjects must believe and obey them?

But how shall all the poor People know what the Pope and Councils say and hold? They can neither read their Volumes, nor understand them, nor know which are authentick and true? Must they all believe their Parish Priest? What if he be as very a Deceiver as the writer of this Touchstone, that doth but Cheat from the beginning to the end? Yet must we take his word instead of Gods? Or when other Priests or Fryars contradict him, which of them must we believe? What if his Parishoners know him to be ignorant, or a common Lyar? Yet must our Salvation rest on his word, and God's word be forbidden us. What if we obey him in Error, and Sin, will he undertake to be Damned for us? Or will his undertaking or Damnation save those whom he mislead, *&c*?

As to his Citation of Scripture against Scripture, it is so palpable a perversion, that I will leave any Man that will but Read the Text, to his own ability, to answer him: *Rev.* 5. 1. *No Man in Heaven or Earth, was worthy to open the Sealed Books* that *John* saw in his Vision: What then, must no Man therefore open the Bible?

Bible? Or because the Revelation is hard, must therefore the People be forbidden to Read it, and the rest of God's word, which was written for them, as sufficient to make *them wise to Salvation*, yea, to make the *simple wise*, Psal. 19.

And with as shameless a Face doth he cite the Fathers, against the drift of all their writings and Labours, and the Judgment of all the Churches of Christ, for many hundred years, of its purest soundest Primitive times.

The Fourth accused Point.

" That Apostolical Traditions, and " ancient Customs of the Church, (not " Founded in the written word,) are not " to be received, nor do oblige us.

Ans. This is but more Deceit, by confusion and false report.

The Reformed Catholicks hold,

1. That Memory is not so sure a way to deliver any Laws and Doctrines to Posterity, through many hundred years, as writing is. For it must lie on the Memories of so many Thousands, in so many Ages, and so many parts of the World; Of so many Languages, Kingdoms, and cross Interests and Opinions in their quarrels;

quarrels; and the things to be remembred are so many, that this needs no proof, with any but Fools or Mad-men: What a Religion should we have had, if instead of the Bible, it must have all been brought us down by the Memories of all the Rabble of ignorant and wicked Popes? yea, or of the best? and by the Memories of all the Prelates and Priests that have pretended to be the Church? Why do they themselves write their pretended Traditions, if writing them were not needful? And why have we all our Statutes, Records, and Law-Books, if the Lawyers and Peoples Memories would keep and deliver them without these? When Men's Memories, Wits, and Honesty are so weak, that we can scarce get one Story carried without falsifying through many Hands.

2. We hold, that God in mercy hath therefore considered Man's Weakness, and Necessity, and before the Apostles died, inspired them to Record so much of his Law, and Gospel, and Will, as was universally necessary for all his Subjects to know, in order to Divine belief, Obedience, and Salvation: And hath left nothing of this importance and necessity unrecorded in the Law of Nature,

(God's

(God's Visible works,) and Scripture, knowing that after Ages were not to have new universal Legislators, to make such Laws for all the World; nor to have Men miraculously enabled to do it, and give proof that it is Divine.

3. We hold that God's written Word and Law, is perfect in its kind, *Psal.* 19. and sufficient to its proper use and end: Which *Bellarmine*, *Cassinus*, and the Council of *Basil*, and many School-men, in their Prologues on the Sentences, confess extendeth to all things commonly necessary to Salvation, yea, and to be the Divine Rule of Faith.

4. Yet we deny not, that if God had seen meet to deliver any necessary part of Law or Gospel, Faith or Practice, as his will, by bare word and Memory of Man; we had been bound to believe and obey it, when we had sound proof that it was indeed from God.

5. We hold, that for fullest certainty, we have possession of the Bible it self, and of the Essentials of Christianity, brought us by two Means Conjunct, that is, *The Scripture*, and practical Custom of the *Church*. As the Scripture or written Word shineth to us by its own Light, so Tradition tells us which be the Canonical

Books,

Books, and how the Church received them as Divine, and that there are no other such: And the practice of Baptismal Profession and Covenanting, and of the Church Assemblies, and reading Scripture, and Catechizing, and of Eucharistical Communion, and Prayer, &c. tell us what in all Ages hath been taken for true Christianity. As we hold a humane Belief, needful in Subserviency, as a means to Divine Belief, so we hold *humane Tradition* needful to the conveyance of God's Word to us. But, by your leave, we will distinguish the *Messenger* from the *Authour*: If the King send me a Law or Mandate by a Messenger, or by the Penny-Post, I will receive and obey it, and yet not take the Post or Messenger for King, or Legislator, or Infallible.

6. And the Reformed Catholicks do own all true Tradition, but are for a far surer Tradition than the *Roman* Sect. Our Tradition of Scripture, and the great points of Christianity, cometh to us by Evidence Infallible, that may be called Natural, with the greatest advantage of Moral Evidence also; and not on the boast and bare word of one proud Sect, that pretendeth to Fanatick Inspiration and Authority above all others.

I call that *Natural Evidence*, which ariſeth from ſuch *neceſſary* Cauſes that cannot be otherwiſe, nor can deceive: And I call that the beſt Moral Evidence, which cometh from Mens teſtimony of greateſt credit for skill and honeſty, and we have both theſe.

Mans Soul hath ſome neceſſary acts that cannot *but be*, and *cannot be otherwiſe*: Such is *ſenſation* of *ſenſible objects duely preſented*; *Intellectual perception* of things preſented according to the evidence in which they appear: The *Love* of *our ſelves* and *our own known welfare*, and any thing that is known to be an *only and neceſſary means* thereto, and hath *Omnimodam rationem boni*: The Love of *Truth* as *Truth*, and *Good* as *Good*: The *hatred of miſery*, &c. Theſe all Men have as men, and that which dependeth on theſe dependeth not only on mens honeſty. And our evidence of Tradition is ſuch as this. It is from the Common Conſent of all capable Witneſſes, of various Opinions, Paſſions and Intereſts, Friends and Foes; whereas the Tradition of Sectarian Papiſts, dependeth on the Credit of one Sect, that falſly pretend a peculiar truſt with both Scripture and Tradition, tho' againſt the greater part of Chriſtians:

ſtians: And pretend Fanatically that even ignorant Popes and Prelates in Council, have a gift of infallible knowledge.

For Example: If there were a doubt raiſed, Whether there be any ſuch City in the World as *Rome*, *Paris*, *Vienna*? or whether there was ever ſuch perſons as K. *James*, K. *Charles*, *Ludovicus* 14. of *France*, &c? Or whether the Statutes in our Books were really made by the Kings and Parliaments named in them, and be the ſame unchanged, *&c.* There is *Natural evidence* of all this, becauſe it ariſeth from neceſſary *acts*: All ſorts of men of contrary intereſts could never agree to lie and deceive men in ſuch caſes, no more than they could all agree to kill themſelves: And if ſome would be falſifyers, the reſt would preſently detect and ſhame them: If any Lawyers would falſyfie or change the Statutes, others would preſently manifeſt the deceit, they being commonly known, and the croſs intereſts of ſo many depending on them; yea, I ſay not only that this is Natural Infallible Evidence, but that it is more than very much other Phyſical Evidence of many other things; becauſe we have better means to know Mans Natural neceſſary acts, than we have to know

know moſt other Creatures of God.

And then for *Moral Evidence*, we have all the Godly's atteſtation of all Ages, and Nations, and Sects of Chriſtians, and among the reſt the Papiſts alſo, agreeing that *This Bible*, and *This Creed*, and theſe Eſſentials of Chriſtianity, were all certainly tranſmitted to us from *Chriſt* and his *Spirit*, in his *Apoſtles*.

And what's the Tradition of the Papal Sect to all this, who tell us falſely, you *cannot know the Scripture to be God's Word, but by taking it on the belief of the Pope and Church of Rome, as Endowed with the Power of Judgment, and the gift of Infallibility.* Alas! what abundance of Impoſſibilities muſt be proved true, before any Man can by this method believe God's word!

1. Before they can believe the Goſpel, and that Jeſus is the true Chriſt, they muſt believe that he hath a Vicar.

2. And a Church.

3. And the Pope is this Vicar, and his Sect this Church. And

4. That he hath the Office, Power and Gift, of infallible Judging, which the Major number of Chriſtians or Churches have not.

5. And that Christ (not yet believed in,) gave him power and Infallibility.

6. And that he that now Reigneth, is the true Pope by due Election, Consecration, Qualification, *&c.* With many more such Impossibilities: And what is itto give up the Cause to the Infidels, if this be not?

7. But we judge that God's Law in Scripture, secured from the charge of pretended *Rememberers* and *Usurpers*, is so sufficient to its proper use, that there needeth no *Supplemental Tradition*, as if it were but half God's Law; but only *subservient historical Tradition*. And we challenge the Papists to prove *de facto*,

1. That any such supplemental Tradition is Existent.

2. That they possess any other, but what the other Churches know.

3. That they are more than other Churches, authorized to be the Keepers and Judges of that Tradition. And

4. We fully prove them Innovators, and that Popery is a meer Novelty: It is copiously proved by *Peter Moulin*, *de novitate Papismi*, *David Blondel de Ecclesia*, *Andrew Rivet* Defence of *Morney* against *Coffetean*, and against *Silvester*, and many others. Can they without the most pro-

fligat

fligate Impudence pretend Apoſtolical Tradition, for denying *the Laity the Cup in the Euchariſt*, and for their *praying in an unknown Tongue*, and *forbidding the Scripture*, and *depoſing Princes*, and *diſſolving Oaths of Allegiance*, and for *tormenting and killing all baptized perſons that obey not the Pope*, with many ſuch?

8. If Tradition tell us of any Cuſtoms uſed in the Apoſtles, or Primitive times, that be not in Scripture, and ſo be not made matters of Neceſſity to all; yea, or of any occaſion all *mutable Cuſtoms* that are *mentioned in Scripture*, (as *waſhing the Saints Feet*, *the Holy Kiſs*, *the Womans Vail*, *long or ſhort Hair*, *Collections each Lords Day*, *Preachers Travelling on Foot*, *&c.*) we quarrel not with the then uſe of ſuch Traditions, when they were ſeaſonable, no more than with forbearing things ſtrangled and blood: Nor quarrel we with the Churches after, that ſetled *Eaſter* Day, and made the 20*th.* Canon of the *Nicene* Council, and uſed divers Ceremonies at Baptiſm. But Traditions of things *Indifferent* and *Mutable*, we receive but *as ſuch*, to be laid aſide when the occaſion ceaſeth: And if any will turn them into a *neceſſary common Law*, we diſclaim ſuch Uſurpers; for they croſs that very

Tradition. It was delivered as *Indifferent*, and you feign and make it a neceſſary Law, and ſo deſtroy it.

9. We maintain openly, that *Tradition is againſt the Papacy and its Corruptions*; They are but a third or fourth part of Chriſtians: The other two or three parts of the Chriſtian World, profeſs that the *Tradition* of *their Churches* is *againſt the Popes univerſal Sovereignty*, and againſt all the Corruptions of which they accuſe him. None but the ſhameleſs will deny that the *Abaſſians*, *Armenians*, *Greeks*, and others, plead that this is *their Tradition*. And Reader, tell us, why the Tradition of *two* or *three parts* of the Church ſhould not rather be believed againſt a *third part*, than that which the *third part* boaſt of againſt all *the reſt*.

10. Ask them *which way* they know and keep their Traditions? Whether they have any Hiſtory, Records, or any other way which we may not know as well as they? If they pretend that it is a Secret, kept by their Church, it's a ſtrange Secret that ſo many Thouſands know: But if it be a thing proveable, let them prove it.

11. Is it not unmercifulneſs, to tell all the Chriſtian World, that as big and hard as the Bible is, if they knew and obeyed it all,

all, they cannot be ſaved, unleſs they believe and do more, kept by the Pope, and called Tradition? When yet theſe Deceivers can diſpenſe with the knowledge and practice of God's own word, and think the Bible a Book too big and hard, (and the Prophane ſay, too ſtrict,) to be commonly underſtood and kept; And yet all the Bible is not Enough, but we muſt be bound to as much more as they will call *Tradition*, yea, Volumes alſo of Papal Canon Laws.

12. Did not Chriſt for this thing Condemn the Old Phariſees, *Mar.* 15?

Prove your Traditions to be Apoſtolical, and about things neceſſary, and not your Forgeries, or about things mutable and indifferent, and we will obey all ſuch Apoſtolical Traditions. But your Novelties and Uſupations ſhall not paſs with us for Divine Laws, becauſe you can call them ſuch.

The Fifth accuſed Point.

" That a Man by his own underſtanding and private Spirit, may *rightly judge and interpret Scripture.*

Anſ. Can any Man unriddle what this Deceiver meaneth?

1. Can a Man *judge* without his *own understanding?*

2. What meaneth he by a *private Spirit?* Little know I. If he mean *God's Spirit*, it is no contemptible nor private Spirit, even in a private Man: If he mean a Man's own Spirit, Soul or Intellect, it is the same as [*his own understanding.*] If he mean any *Evil Spirit*, or *fancy* and *Erroneous self-conceit*, we defie such Spirits, and Deceivers that use them.

To understand without our *own understandings*, is a Mystery fit for *Rome:* Why may not a Dog, or a Sheep, be said so to understand the Scripture, if it may be understood without our own understandings? What a Curse is on the ignorant Nations, that will be led by such words as these!

But if he will say that he meant, [By *his own understanding alone without a Teacher,*] why did he not say so, but say one thing and do another? But that had been too gross a Lye, to have been believed, by them that see that we set up Teachers in all our Congregations.

3. Therefore I can imagine nothing but absurdity in his words, unless he mean, that we hold that a Man may rightly Interpret Scripture by his own understanding *immediately*, instructed by his Teacher and

and God's Spirit, without taking the *Sence only at the rebound*, on the *belief of the Pope and his Clergy*. For we never thought that a Man's own natural Wit *without a Teacher*, and the help of *God's Spirit*, can savingly understand and apply the Scripture.

And yet we would fain tell Papists a better way to Convert a Philosopher, or a Turk, than to Preach to them thus: *God hath written his Law and Gospel to the World, but you cannot tell what is the meaning of it, till you take that sence on trust from our Pope and Clergy, and know that Christ authorized him to be Judge; and that before you believe in Christ, or understand the word that so authorizeth him.* Were not corrupted Nature very blind in things Spiritual, Plow-men, and Tinkers, and Coblers, would be able to confute such Fopperies, and much more Priests, and Popes, and Prelates.

4. But I pray you tell me, whether the *Pope* and his *Prelates*, do not *interpret Scripture by their own understandings?* Whose understandings else do they judge by, in Conclaves or Councils?

5. And tell me, whether he that judgeth that the Pope is *Christs Vice-Christ and Ruler*, at the *Antipodes*, and is *infallible*,

tho' he be by *Councils condemned* for a *Simoniſt*, an *Infidel*, an *Atheiſt*, a *Seducer*, or an *ignorant Sot*? Doth not this Man judge all this by his *own underſtanding*? If a Man take an ignorant ſottiſh Prieſt for the Mouth of the Catholick Church, tho' he know no more what he talks againſt, than this *Roman* Deceiver, doth he not judge this by his own underſtanding? If a Sot will believe you, that your *Self is the whole Church*, and all are *Damned*, tho' they love God, *and believe in Chriſt*, if they will *not be ruled by the Pope* and every *Maſs-Prieſt*, doth he not judge thus by his *own underſtanding*? Do you preach to *Men*, or *Beaſts*, that have no underſtanding of God's Law and Will? If a Man muſt believe all the Canons of Popes and Councils, in *Baronius*, *Binnius*, *Surius*, *Nicolinus*, *Caranza*, *&c.* doth he not do it by his *own underſtanding*?

6. Oh! But the meaning is, *You are all private ignorant Men, and we are the Clergy; Kings chooſe ſome of us, and Popes chooſe others, and whether we are Wiſe or Fools, Learned or Unlearned, Infidels or Chriſtians, you are all Damned if you will not follow us, and if we be Damned, you muſt be content to be Damned with us.* And is it ſo? Hath God made Man for no ſafer

and

and better a Condition, than to be Damned when ever Sottish Drunken Priests will tell him, [You must believe us that are the Mouth of the Pope, and the Pope, tho' you think that the Word of God is against it?] Speak out Deceiver; would you have all Men be of their Rulers Religion, or not? Should the *Jews* have believed the Church, that Christ was a Blasphemer, Deceiver and Traytor, and the Apostles Seditious Fellows? Must we be *Mahometans* under *Turks*, *Persians*, and *Indians*, and Papists under Papists? And why not *Lutherans* under *Lutherans* also? And so our King shall be our God, and our Religion humane. Or must Men judge what is true or false, good or bad, by their own understandings? Do Kings and Prelates Rule *Men*, or *Dogs*, and Brutes? If *Cromwell* say, *He is Supream*, and King *Charles* say, *He is Supream*, tell us whether we must not use our *own understandings*, to know which of them to believe and obey? And must we not do so, if the World, the Flesh, and the Devil, say one thing, and Christ another?

And I pray you tell us, whether that be *Religion* that is not *Divine*, and whether it be not our own understanding, that must distinguish between *God and Man?* Did

not Vulgar Folly fit ſlothful Fools for Hell, they would eaſily perceive that Popery engaging them to renounce their own underſtandings, maketh us all Voluntary Brutes, to gratify the ambition of Men, and puts down God from being our Governour, and Man from being a Voluntary Subject, and *turns the Kingdom of Chriſt into the Kingdom of Beaſts.*

The Sixth Point accuſed.

That St. Peters *Faith hath failed.*

Anſ. Who could more ignorantly have ſtated a Controverſie?

1. Proteſtants are further from the Opinion that *Peters* Faith failed, than the greateſt Papiſt Doctors: Some Proteſtants hold that no Man that hath true ſaving Faith, doth ever totally loſe it; much leſs *Peter.* Others hold, that *no Elect* Perſon that hath true Faith, doth totally loſe it: And ſo thought *Auguſtine*: Others add, that though ſome, as *Calvin* ſpeaks, *qualecunque ſemen fidei perderint*, having no more immutable Grace than *Adam* had in Innocency, yet all that have a Confirmed Radicated Habit, perſevere. And as to *Peters* Faith, all ſave thoſe called *Arminians* agree, (as far as I know,) that his Faith

Faith was not totally loſt, nor *Peter* relapſed into a State of Damnation: But will all the *Jeſuits* ſay as much?

We commonly hold that the *Habit* of *Peters* Faith, muſt be diſtinguiſhed from the *Acts*, and the *Act of Aſſent* from the Act that exciteth *Confeſſion and conquereth Oppoſition*. And that *Peters* Faith did not totally fail as to the *Habit*, nor the *Aſſent*, that Chriſt was the *Meſſiah*: But that it actually failed as to the latter Act, that ſhould *conquer Fear*: Chriſt ſaid to him and the reſt before that, *Why are ye fearful, O ye of little Faith: Little Faith, is Faith failing in Degree. This is our Victory over the World, even our Faith*, ſaith St. *John*. And did not *Peters* Faith fail as to part of that Victory, when he Curſt and Swore that he knew not the Man?

But by *Peters* Faith, this Deceiver meaneth the Popes Faith: And he inſtanceth in the *Scribes* and *Phariſees*, that were to be heard becauſe they Sate in *Moſe's* Chair, and in *Caiaphas* the High-Prieſt. Reader, ſee what Chriſtians theſe Slaves of Chriſts pretended Vicar are: Doth he not plainly infer, that the people did well that believed the Prieſts, and the *Scribes*, and *Phariſees*, that Chriſt was a Deceiver and workt Miracles by the Devil; and

was

was a Blasphemer and a Traytor, and deserved Death; and that cryed *Away with him*: *Crucifie him?* And what wonder if they obey their High Priest, when he Commandeth them to Murther Thousands and Hundred Thousands Saints Nicknamed Hereticks, when they justifie them that killed Christ and the Apostles, because the Church Commanded it, (unless they will renounce their own plain Consequence?)

And must we indeed believe, that the Popes Faith never failed, because *Peters* did not? Then we must believe that General Councils that are their Church, have been very false and slanderous. Reader, I will give thee but an Account of one or two, (when their own most flattering Historians have written of many a long time, that they were rather *Apostatici*, than *Apostolici*, and named but to keep the Account of time.)

The great General Council at *Constance*, (that Burnt *John Hus* and *Jerome* of *Prague*, for Truth and Honesty,) finding three Popes Heading three Churches called *Roman Catholicks*, had no way to return to Unity, but by putting down all three: With much adoe they got down two of them: But Pope *John* at *Rome* had the fastest

faſteſt hold, and they had more adoe to get him down; and had not the Emperour reſolved to back them, they had been foiled. Hereupon he is accuſed in the Council, Firſt, by Fifty Four Articles, of ſuch Monſtrous Villanies, as one would think humane Nature were uncapable of. Afterward many more are added, of Poyſoning Pope *Alexander*, of Inceſt with his Brothers Wife, and the Holy Nuns, and Raviſhing Maids, and Adultery with Mens Wives, and much more; and of Simony, almoſt incredible: And amongſt the reſt, (which I forbear to recite, leſt I tire the Reader,) they ſay and prove, that he *was a notorious Simoniack*, and a *pertinacious Heretick*; *That oft before divers Prelates*, and other *Honeſt Men*, by *the Devils perſwaſion he pertinaciouſly ſaid, aſſerted, dogmatized, and maintained, that there is no Life Eternal, nor any after this: And he ſaid and pertinaciouſly believed, that Man's Soul dieth with the Body, and is extinct, as are the Bruits: And he ſaid, that the Dead riſe not, contrary to the Articles of the Reſurrection, &c.*

Theſe Articles being ſhewed to the Pope, he *confeſt his Sin*, and *conſented to be Depoſed*, and begged Mercy, but all in Hypocriſie, while he ſought to get out of their Hands and Power.

And

And now Reader, dost thou think that it is the mark of a Heretick, and deserveth Burning and Damnation, for a Man to think that this Popes Faith failed? Were it not for tiring you, I would repeat such Articles against many others of them, as would make you think, that not only the Heathen Philosophers, but even *Mahomet* was a Saint in comparison of these Swinish and Diabolical Popes.

After this, the Great Council at *Basil* accused *Eugenius* the *4th.* of Heresie and multitudes of horrid Crimes, and deposed him: But he outfaced them, and standing it out to the last, got the better, and the Succession is ever since continued from this Pope, that was deposed by a grand General Council.

Before these, Pope *John* the *12th.* was deposed by a Council at *Rome*, called by *Otho* the Emperour, for such horrid Villanies, as no Pagans that we read of ever matcht. Read them but in *Baronius*, and *Binnius*: Drinking Healths in Wine to the Devil, and calling at Dice upon *Jupiter* and *Venus*, besides Murders, Simony, Incest and all Wickedness, are all consistent with Papal Faith: And if this be no failing, I shall grant that the Popes Faith (nor the Devils,) can never fail.

The

The Seventh accused Point.

That the Church can Err, and hath Errors.

Anſ. This is truly and honeſtly recited: All Proteſtants hold it, and marvel that all the Devils in Hell can ſo befool any as to deny it.

1. No Body can tell what it is that they call the Church, till they tell us: But what ever it is, except confirmed Angels and Souls in Heaven, if they cannot Err, God and our Saviour, and the Apoſtles have Erred. For they tell us that, [*we know but in part,*] *and if any Man ſay that he hath no Sin, he is a Lyar,* 1 Joh. 1. 1 Cor. 13. 12. And *in many things we offend all,* Jam. 2. 2. Pſal. 19. 12. *Who can underſtand his Errours, cleanſe thou me from ſecret faults.* It was the Church of which God complaineth, that they *alway Err in their Hearts, and have not known God's ways,* *Pſal.* 95. 10. *Heb.* 3. 10. unleſs *Caleb* and *Joſhua* were all the Church, *Iſa.* 53. 6. *All we like Sheep have gone aſtray, &c.*

If by the *Church* they mean the *Prieſts*, how full of Complaints againſt their Errours are all the Prophets, and Hiſtory

of

of the *Kings* and *Chronicles?* Iſa. 3. 12. *O my people, they that lead thee, cauſe thee to Err, and deſtroy the way of thy paths.* Iſa, 9. 15, 16. *For the Leaders of this people cauſe them to Err, and they that are led of them are deſtroyed.* Mal. 2. *The Prieſts Lips ſhould keep knowledge, and they ſhould ſeek the Law at his Mouth, for he is the Meſſenger of the Lord of Hoſts: But ye are departed out of the way, and ye have cauſed many to ſtumble at the Law: Ye have corrupted the Covenant of Levi, ſaith the Lord of Hoſts: Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, &c.* Hoſ. 4. 6. *My people are cut off for lack of knowledge: Becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me.* Jer. 53. 31. *The Prophets prophecy falſely, and the Prieſts bear Rule by their means, and my people love to have it ſo, and what will ye do in the end hereof?* 2 Chron. 36. 14, 16, 17. *All the chief of the Prieſts and the people Tranſgreſſed very much after the abominations of the Heathen: But they mocked the Meſſengers of the Lord, and deſpiſed his words, and miſuſed his Prophets, till the wrath of the Lord aroſe againſt his people, and there was no healing.* ſo Iſa. 1, 2, 3, 4.

Rea-

Reader, is it not worſe than Infidelity that theſe Men teach, if they ſay that the Church hath not Erred? Was it no Error when *Aaron* ſet them up the Golden-Calf? nor when they went after the Idols of the Heathen, and worſhipped in the High-places? Was it no Error to take Chriſt for a Deceiver and Blaſphemer, worthy to be Crucified? Was it no Error to reject the Goſpel, and perſecute the Apoſtles?

And had the Apoſtles no Error, when they believed not that Chriſt muſt Die for our Sins, and riſe again, and aſcend to Heaven, but thought he muſt then ſet up an Earthly Kingdom? Was it no Error of *Peter*, *Matth.* 16. to diſſwade Chriſt from Suffering, for which Chriſt ſaid, *Get thee behind me Sathan, thou ſavoureſt not the things that be of God, but thoſe that be of Men*? And I think he Erred, when *Paul* openly rebuked his Separation, *Gal.* 2.

If *all the Church* on Earth conſiſt only of *perſons that have many Errors*, then *the whole Church hath many Errors*: But the Antecedent is ſo true, that I take him that denyeth it, to be ſo far from knowing what the *Church* is, or what a *Chriſtian* is, that he knoweth not what a *Man* is,

and

and a Church of such are so unfit to be trusted as infallible, with all Mens Salvation, that they have not the Wit of common illiterate Men, or Children: And if in all things else they were as mad as in these two Opinions. 1. *That the Church never did nor can Err.*

2. And that *all Mens Senses must be denyed for Transubstantiation*; doubtless they should be kept in *Bedlam* from humane Converse.

But for my part, I do not think that any Man of them not stark-mad, doth believe himself that there are any men in the World that have no Error, (that have any use of Understanding.) He is far from knowing what *Man* is, that knoweth not that he swarmeth with Errours: I often doubt whether the greater number of most mens thoughts, are true or false.

But if by the *Church* they mean only the *Pope*, if he cannot Err, then it is no Errour to believe that there is no Life but this, and that Mans Soul dieth as the Beasts, and that it is lawful to Murther Gods Servants by Thousands, or hundred Thousands; if all the forelaid Popes in the ages 800, 900, 1000, 1100, Erred not, sure there is no such thing as Errour in the World.

But

But perhaps by the Church is meant General *Councils*.

But 1. If they Erred not in their Decrees, doth it follow that therefore they had no Errour?

2. But did not the second Council at *Epheſus* Err? Where they tell us that *Sola Petri Navicula*, only the Popes Meſſengers eſcaped the Hereſie? Did not the Council of *Calcedon* Err in their Opinion, when it determined that the Reaſon of *Romes* Primacy was becauſe it was the Imperial Seat, *&c*? Were all the Councils free from Errour that were for the *Arrians*? And thoſe that were againſt them? And all that were for the *Monothelites*? And thoſe that were againſt them? And all that were for Images, and thoſe that were againſt them, *&c*?

But at laſt they come to this, that the Pope may Err, and Councils may Err, but when they agree, they cannot Err: A happy meeting of Erring perſons, if they are both cured by it. But ſure it is not the meeting: For the Pope is at *Rome*, when the Council is at *Trent*, *Epheſus*, *Conſtantinople*, *&c*. If a Council may Err, and the Pope Err, what proveth it impoſſible for them to agree in Errour? The Pope and Council at *Lateran* 4th. agreed for the

the Popes deposing Princes that Exterminate not all out of their Dominions that deny Transubstantiation, &c. Was this no Errour?

Obj. But this was not a matter of Faith.

Anſ. Is it no matter of Faith with them, *Whether it be Lawful or not*, according to Gods Law, to kill men that believe their Senſes, and to depoſe Princes? And whether Subjects may break their Oaths of Allegiance, and forſake their Prince if the Pope Command them, and all becauſe their Prince will not be a Murtherer or Perſecutor? Theſe are no matters of Faith with them? But ſure they have made them Articles of their Religion. And either the Rebels, and Murtherers, and Pope and Council Err, or elſe Gods Law and Goſpel Err.

The Judgment of the Reformed Catholicks is this,

1. That there is no man living without Errour.

2. That the Apoſtles of Chriſt were Commiſſioned to deliver his Goſpel to the World, by Word and Record, and had his promiſe of his Spirit to lead them into all Truth, and keep them from doing that Work Erroneouſly which they were commiſſioned to do: (Tho' not to make them abſo-

absolutely free from Sin or Errour in all other things.) And therefore the Scripture written by them is free from Errour, by Virtue of the special promise and Spirit.

3. That all true Christians, (really regenerate,) are free from all Errour, inconsistent with true saving Faith, and Title to Salvation.

4. That therefore the *Church* as it signifieth only the said regenerate true Christians, hath no Damning Errour, or none but what is pardoned, as consistent with saving Faith and Holiness.

5. That the Universal Visible Church, is the whole Company of men on Earth, that profess true saving Faith, and are by Covenant Vow Baptized into this Profession: And that all this true Visible Church, *professeth no Errour*, inconsistent with *their Profession* of the *foresaid saving Faith*: Because the *profession of saving Faith* is *essential* to *visible Christianity*, and to the *visible Church*.

For mark, that I say not that they *profess no Errour inconsistent with sincere Faith in themselves subjectively*, nor yet that as to *objective Faith*, may not by *unseen consequence* overthrow it: For there is such a concatenation of Divine revealed Truths,

Truths, that it is a doubtful case, whether any one Errour (which all men have,) do not by remote Consequence subvert the very Foundations. But no true Visible Church or Christian, so *professeth* any one Errour, as not to *profess the essential points* of *Faith* and *Godliness*, tho' they may think falsely that *both are true*. Therefore Protestants teach, that unseen Consequences are not to be so charged on those that see them not, and hold fast the (injured) Truth, as if it were a known or direct denyal of the Truth.

6. But every Church, and every man, being imperfect both in knowledge, Faith and Holiness, have all some Errour: For to be objectively *de fide*, is to be *of Divine Revelation*: And all the Scripture is *Divine Revelation*. And if the question be, Whether any Pope, Council or Church, understand all the Scripture without any Errour? judge by *Commentators*, and common Experience.

And now what saith the Deceiver against all this?

1. He citeth *Isa.* 59. 21. God hath promised to preserve his Word in the Church: *Ergo*, the Church cannot Err? A forged Consequence, no more followeth, but that the true Church shall not lose

loſe or forſake Gods Word: For then it would ceaſe to be the Church:

But 1. Not that the beſt Churches underſtand all that Word without any Errour.

2. Nor that any particular Church viſible may not apoſtatize, or turn Hereticks, or corrupt Gods Word, and forbid men to uſe it in a known Tongue, as the Papiſts do.

Next he citeth *Joh.* 14. 16. As if all the Church had the ſame promiſe of the Spirit of Infallibility, as the Apoſtles had: If ſo, then,

1. Papiſts are none of the true Church, becauſe they have many Errours.

2. And if the major part be the Church, rather than a minor Sect, then all other Chriſtians that are againſt Popery are free from Errour, for they are twice or thrice as many as the Papiſts.

3. And when the far greater part were *Arrians*, they were free from Errour: Yea, the Council of *Sirmium*, to which Pope *Liberius* profeſſed full conſent. Or did Chriſt break his promiſe to all theſe?

4. If the Pope or all his Prelates, have as full a promiſe of the Spirit as the Apoſtles, then they may write us a new Bible, and Word of God, as they did: No wonder

der then if the Canons and Decretals be as much Gods Word as the Bible? But why then do they not confirm their Canons by Miracles as the Apostles did? And why did so many Popes contradict each other? Had both *Stephanus*, *Formosus*, *Nicholas*, and the foresaid *Johns* that denyed the Life to come, *&c.* the same Gift as the Apostles? Surely we may well say to them as St. *James*, *Shew me thy Faith by thy Works?* They did shew it by most odious Simony, Gluttony, Drunkenness, Lying with Maids and Wives, even at the Apostolick Doors, Murdering Christs Members by Thousands, Silencing faithful Preachers, Deposing Emperours, Commanding Perjury and Rebellion, even to Sons against their own Fathers: Forbidding all Church Worship of God to whole Kingdoms for many years, when a King will not obey the Pope: By such Works they shew their Faith! O the power of Satan, and the horrid pravity of man, when such things are not only Justified, but trusted to for Justification, and made consistent with a Church that *never Erred.*

Indeed these Errours crept in by Degrees, which maketh it difficult to Expositors of Scripture Prophesie, to know just the year when the mischief became so ripe

ripe as to prove *Rome* to be *Babylon* Apostate to Pagano-Christianity, and the Pope to be *Antichrist*. But if I see a man Raging mad in *Bedlam*, I will not make it an Article of my Faith, that he is *Sana mentis*, because I know not just when his *amentia & deliratio*, or Melancholly became a *Mania*, or *Furor*.

The Deceiver also citeth, *Mat.* 18. 17. *viz.* Because men must *hear the Church*, where a Sinner dwelleth, that calleth him to Repentance after due Proof and Admonition, therefore the Pope and his Prelates cannot Err. An Argument liker a Derision, than a serious Proof: Did not the Pope then Err, when Bishops and Councils have in vain called him to Repent? Doth not the Church Err then most damnably, that commandeth Murder, Treason, and most heynous Sin, and is the Leader of the Impenitent? Must we take such then as Heathens and Publicans? But as the *man thinketh*, so the *Bell tinketh*. Do but Fancy that by the [*Church*,] is meant only the Pope and his Clergy; and that all is such Sin which the Pope calleth so, tho' God command us, and then all such Texts will seem to them to say what they would have them say.

The man also citeth, *Eph.* 5. 27. *viz.* Christ will present his Regenerate Church, perfect and spotless in Judgment. What then? *Ergo*, the Visible Church on Earth hath no Errour or Spot: And *Ergo*, the Pope and his Clergy are this Visible perfect Church. And why not as well *Constantinople*, *Alexandria*, *Antioch*, or *Jerusalem*, the Mother Church? Which part is it that is the whole, or indefectible? What is profaining Gods Word, if this be not? If any should be forbidden the Scripture, it is these prophaning Priests.

The Eighth accused Point.

That the Church hath been hidden and Invisible.

Ans. We do not think that the Pope and his Clergy-Church have been hidden and invisible. Their Wars, even in *Italy* and *Rome*, for many Ages made them Visible: Yea, and palpable too: The Kings and Emperours that they Fought against or Deposed, knew them; above 100000 *Waldenses* and *Albigenses* felt them to the Death: *Quæ Regio in terris talis non plena laboris.* Whether this man knew not the Protestants Judgment herein, or whether he would not have his Reader know

it,

it, I cannot tell; but I shall tell you what it is.

1. Protestants commonly hold, That as the Word [*Church*] signifieth the Company of *sincere Christians*, and *Heart-consenters to the Baptismal Covenant*, so it is *invisible* to Man that knoweth not the Heart. Inward Faith and Love which denominate them, are not seen by others, dare any deny this?

2. But as the Word [*Church*] signifieth the *Universality of men baptized professing Christianity in publick Assemblies*, so it was never invisible, since such publick profession and Assemblies first began.

3. But when the Pagan Persecutors forced their meetings into Woods and Cells, and Pits, called Conventicles, and to Night-Meetings, they were hidden from the Persecutors, as well as they could hide themselves: And so they were, when they hid themselves from the *Arrian* Persecution of *Valens*, *Constantius*, *Genfericus*, *Hunnerichus*, and from the *Persians*: And so were those of *Tholouse*, *Piedmont*, *Bohemia*, and others that hid themselves, and fled from the *Crusado's*, under *Simon Montford*, and St. *Domonick*, and others that Murdered them. Christ himself fled to *Egypt*, and *Galilee*, from Persecutors. His

Disciples were met secretly for fear of the *Jews*, when Christ appeared to them; when *Peter* was in Prison, many were assembled by Night in a Conventicle, at the House of *Marks* Mother, to pray for him. The Papists themselves keep hidden Meetings, where they cannot have more publick.

4. God hath not promised his Church, such constant Prosperity, as that in every Age any Nation shall have publick Liberty without all Persecution; much less that they shall be still uppermost, and Masters of the World, and have Kings and Emperours always for them.

5. But we cannot say, that yet the Church hath been so low since the days of *Constantine*, that all Princes have disowned the Essentials of Christianity, and we hope it never will be so.

6. But *all Ages* and *parts* of the Church, have not been *equally pure and sound*: In some Ages the *Arrians* were most: In the Reign of *Theodosius* Junior, *Anastasius*, &c. the *Eutichians* prevailed: In the days of *Philippicus* the *Monothelites* prevailed, so that at one of their Councils *Binius* saith, *There were Innumerable Bishops*: In one Emperours time those prevailed that were against Images; in *Irene's* and *Theodora's* times

times, those that were for them: Sometime the Bishop of *Rome* had most Power, and sometime the Bishop of *Constantinople*, and *Alexandria*: For an Hundred years, even much of *Italy* forsook him, and set up a Patriarch at *Aquileia* as their Head: Through many Ages the Citizens of *Rome* themselves expelled him or Fought against him.

Now in all these Cases, the *Church*, as *professing Christianity*, *was still Visible*: But which of all the parts was the *purest and soundest*, was known to none but the *sound parts* themselves. And when and where the Errours became so great as really to nullifie, or invalidate the Profession of Christianity, this was known only to those near, that had opportunity to know the mind of the accused: For *Noxa Caput sequitur*: One man, tho' a Prince or Prelate, cannot make all his Subjects Hereticks by his Errour.

So that nothing hath been more Visible, than that there have still been professed Christians, and so an Universal visible Church on Earth. But which parts of this Church have *de facto* been *Sound*, and which *Corrupt*, and what Errours have *nullified* their *Profession*, and what only *blemisht* it, this hath never been visible

fible to the Erroneous; (For no man knoweth that he Erreth;) but it hath been visible to the Sound. And so, that the Church of *Rome* yet Professeth Christianity, we know: But whether their Errours prove them *Babylon*, or nullifie their Christianity, must be known only by trying the guilty Individuals.

Here the Cheaters say to the Ignorant, If *the Church hath been always Visible, where was your Church before Luther?*

Ans. 1. Where-ever there were men professing Christianity and Baptized, and not Apostatizing. Were there none such in the World, must we be put to prove where there were any Christians before *Luther?* Were not the Hearers grosly Ignorant, the Cheaters would have no Confidence in such Fopperies as these.

Obj. But the Church of *Rome profest Christianity before Luther.*

Ans. It did so, and as *Christians* we are of the same Church with them, we know no Universal Church, but the *Christian as such*, that is, *all Christians as only Headed by Christ* If you cannot tell whether before *Luther* there were any Christians in the World, (in *Abassia*, *Egypt*, *Syria*, *Armenia*, the *Greeks*, *Muscovites*, *&c.*) it's your gross ignorance of History.

But

But whether Papists, *Arrians*, *Eutychians*, *Nestorians*, *Monothelites*, *Phantasians*, Image-Worshippers, do invalidate their profession of Christianity, by their contrary Errours and Crimes, it much more concerneth themselves, than us to enquire and judge.

But tho' those that nullify not their profession of Christianity, are all of the same Church Universal that we are of, yet we profess that their *New humane Church*, which is [*only the Pope as Head, and all that adhere to him as such,*] are no Church of Christ at all. All *Christians* as *such* are parts of the *Christian Church:* But a Policy consisting of a *Vice-Christ* and his *Subjects*, is a Rebellious Usurpation, and no Church, *Forma denominat:* As Christ is the Head, all are of the Church that truly cleave to him as Head: As the Pope is the *pretended Head*, they are all a pack of Rebels.

And now what an ignorant Cant is it to say, *The Church cannot Apostatize*; Ergo, *it cannot Err*; Ergo, *the Pope of* Rome, *and his hireling Clergy cannot Apostatize*; and Ergo, *They cannot Err!* Tell me, whether *Rome* be all the World? And whether the Church of *Rome*, and the Christian World, be Words of the same sig-

nification in any Dictionary? And whether an *Alexandrian Catholick*, or a *C. P.* are *Catholick*, be not as good Sence, as a *Roman Catholick?* And whether the Texts or Fathers, that you name prophanely, will prove that the Church of *C. P. Alexandria*, *Antioch*, or *Jerusalem*, can never Err, or Apostatize, or be Invisible? And whether your own Jesuits confess not that *Rome* shall do so too, in the Reign of *Antichrist?*

In the mean time take this answer.

1. The Church as intimately Sanctified, and sincere, was ever invisible.

2. The Church Universal, as professing Christianity, was ever Visible, tho' oft hid by Persecution.

3. Whether *Rome*, *C. P. Jerusalem* be a true Church or Apostate, is invisible to those that knew them not.

4. That the Papal Church, as informed by a Universal *Vice-Christ*, *is a false Church, is Notorious.* This is our Judgment.

The Ninth accused Point.

That the Church was not always to remain Catholick or Universal: And that the Church of Rome *is not such a Church.*

Ans.

Anſ. The firſt part is a meer flat Lye: We hold that the Church is always to remain Univerſal, till it be preſented perfect in Glory: If it remain not Univerſal, what becomes of it? Is it a part of ſomething elſe, or annihilated? If Chriſt have no Church, he is no Head of the Church, and ſo no Chriſt. What Proteſtant Church ever ſaid any ſuch thing, as you falſly charge them with?

That the Church of *Rome* is not ſuch a Church, that is, Is not the *Univerſal Church*, indeed we not only ſay, but think the contrary, fitter for a man Drunk than Sober? What, is *Rome* all the World? Is *Abaſſia*, *America*, *Meſopotamia*, *Muſcovy*, *Aſia*, *Thrace*, *England*, *Scotland*, *Sweden*, *Denmark*, no part of the World, yea, of the *Chriſtian World?* And is not the *Chriſtian World*, the *Church Univerſal?* Reader, here is a Controverſy worthy the Wits, Learning and Honeſty of all the Famous Fathers, and Doctors, and Juglers of the Roman Catholick Church. The Queſtion is, Which of the Rooms in the Houſe is the whole Houſe? One ſaith that the Kitchin, or the Cole-Houſe, or the Houſe of Office, is the whole Houſe. We Proteſtants ſay, that no one Room is the whole, but Hall, Parlors, Dining-

Room, and all the Chambers, and Closets, and Kitchin, are the whole; and if the Cole-House, and House of Office will needs be parts, we will not contend with them, but we will never grant that they are either the whole, or the best part: Tho' by Fire and Stink, they think to force us to it.

But the ancient Writers distinguish between the *Catholick Church*, and a *Catholick Church*: By the first is meant the whole Church: By the second is meant such a particular Church, as is not Schismatical, but a true and sound part of the whole.

But what could these Self-Condemners say more against themselves, than thus openly to confess, that their Sect claimeth to be the whole Church, and so Trayterously unchurcheth two or three parts of the Church of Christ, and Damneth most Christians, for not being Traytors to Christ, as they?

To confute his base abuse of Scripture, is needless and irksome.

The Tenth point accused.

That the Churches Unity, is not necessary in all points of Faith.

Ans.

Anſ. This we verily hold, for all that God hath revealed in Scripture to be believed, are points of Faith, (if the Word be uſed intelligibly by theſe men:) But all the points of Genealogies, Topography, Chronology, Prophecy in Scripture, are revealed to be believed, therefore they are points of Faith; and if Unity in all theſe is neceſſary to the Unity of the Church, then no Church on Earth hath Unity: Certainly *Rome* hath not, whoſe Commentators and Doctors diſagree about many hundred Texts of Scripture, and *Sixtus* 5th. and *Clemens* 8th. Popes, about the very Tranſlation of many hundred Texts.

Theſe men muſt now ſay, that we are not bound to believe all Gods Word, or elſe they muſt confeſs that their Church hath not Unity.

That which Reformed Catholicks hold is, 1. Firſt points of Faith, (or revealed to be believed,) are ſome of them Eſſential to Chriſtianity, and of neceſſity to Salvation, and ſome but Intergrals, if not ſome Accidents: The firſt all the True Church agreeth in: The ſecond not: As who is *Antichriſt?* or *Babylon?* or the Ten-Horned, or Two-Horned Beaſt in the *Revelations?* What is the Time, Times, and

and half a Time, with an Hundred such? But in general, all believe that all Gods Word is true. It might convince these men, in that it was long before all the Churches received all the Canonical Books of Scripture, and yet all received not all their Apocryphal Books. And are these out of the Church? Or are none of these Books to be believed?

The Eleventh Point accused.

That St. Peter *was not Ordained by Christ the first Head or Chief among the Apostles; and that among the Twelve, none was greater or lesser than other.*

Ans. Meer Falsehood, as undistinguisht. The word *Head* is ambiguous; this Writer hath a *Head*, such as it is, that *other Heads* much differ from. Reformed Catholicks hold, that *Peter* is called *first* in numbring them: That he was by Christ in many instances, preferred before others: That he was an *Eminent Speaker*, and *worker* of *Miracles*: That all the Apostles were not *Equal* in *parts and worth*; but some herein *greater* than other. What, was *Judas* no lesser than the rest, that was a Thief and Traytor? *John* was Eminently the Disciple whom Jesus loved.

But

But we hold, 1. That as *John* was not made Lord or Ruler of the reſt, by being *Loved more*, ſo *Peter's* Preheminence made him no *Maſter or Ruler* of the reſt: The *twelve Apoſtles* were choſen Relatively, to the *twelve Tribes*. *Peter* as *Reuben* was the *firſt*, and *denyed Chriſt*, and was called *Satan*, with a *Get behind me*, (Mat. 16.) as *Reuben* defiled his Fathers Bed. But as *Levi* was the third, ſo was *James* the firſt *Sanctified Apoſtle*: And as *Juda* the fourth, is called the *Law-giver*, from *whom the Scepter ſhould not depart, &c.* ſo *John* the fourth is the Diſciple of *Eminent Love*; and *Love* is the *Everlaſting Grace*, when Faith and Propheſie ceaſe. But Chriſt made no one of them Ruler of the reſt.

Proved, 1. No Text ſpeaketh any ſuch thing: And the Headſhip of Governing Power, would have been of ſuch grand neceſſity to be known, that Chriſt and his Apoſtles muſt needs have plainly and oft inculcated it.

2. *Peter* never *Exerciſed* any ſuch Power; what mention is there of any Laws or Mandates of his to the other Apoſtles?

3. The reſt never ſought to him for Laws or Orders.

4. The

4. The Schism and Controversies of Christians were never decided by appealing to him as the Judge.

5. When some at *Corinth* would have made him their Head, and said, *I am of Cephas*, *Paul* reproveth them as carnal, saying of all, *What are they but Ministers, by whom ye believed?*

6. *Paul* reproveth him, *Gal.* 2.

7. The Jewish Christians contend against him, for Eating with Gentiles, *Act.* 11. whom he satisfieth by *proof from God*, and not by *pleading his Supremacy*.

8. He never once claimed any such Power.

9. *Paul*, 1 *Cor.* 12. tells us of none in the Church greater than *Apostles*. But the rest were Apostles as well as he.

10. No such Article was ever put into the Churches Creed.

We grant that Christ did in instituting the Apostles Office, institute a disparity of Ministers in his Church, and this to be continued in the Ordinary continued part of their Works, but not in the Extraordinary. And we grant that in putting *Peter* first, Christ intimated, that among men of the same Office, there may for Order sake be a Priority; as the President of a Synod or Colledge, or the Fore-man of a Jury,

Jury, or a Chief-Justice, or the Speaker of a Parliament: God is not the God of Confusion, but of Order, as in all the Churches: If a Parish or an Independant Church have one grave Pastor, with divers young Assistants, that were but his Scholars, nature will give him some awing Preheminence among them. We are not against such a Primacy among Bishops, or Arch-Bishops: But this is nothing to a *Governing Office*. And if *Peter* had had such, what's that to the Pope of *Rome*?

The Twelfth Point accused.

That a Woman may be Head, or Supreme Governess of the Church in all Causes, as the late Queen Elizabeth *was.*

Ans. A cheat by Confusion and Equivocation.

The Church hath two sorts of Government: One by the *Word of God*, and the *Keys* called Ecclesiastical. The other by the *Sword*, called *Princely* or Magistratical: We never had King or Queen that claimed the former, and none but Enemies of Government deny the latter: Queen *Elizabeth* and all our Kings since have publickly disclaimed the Priest by Office of *Words*, *Keys* and *Sacraments*, which maketh the Clergy

Clergy Tryers and Judges what to Preach, and whom to Baptize and receive to Church Communion, absolve or Excommunicate. But ask this Deceiver, *Must the Church have none to Govern by the Sword? All Christians* are *the Church*, and so all *Christian Princes* are *deposed*, because they are Christians. Or must the *Clergy* have no such Government over them? Yes, *the Pope*, say the Papal Canons; he is Sword-bearer over the Clergy: So you see what *Church-power* is come to. But I trow, few Papist Kings will grant that they have no Sword-Government over the Clergy, lest every Priest be Master of their Houses, Wives, and Lives. The King is no Physician, or Philosopher, no Architect, Shipwright, Pilot, *&c.* but may he not be King and Ruler of all these? He is no Clergy-man or Priest, but the Ruler of the Clergy.

But they say, it *must not be in Causes Ecclesiastical. Ans.* Causes Ecclesiastical have two sorts of Government, in order to two Ends. As if one be accused for Preaching against God or Christ, or the Life to come; or for Perjury, Adultery, Murder, *&c.* Here the *Bishops* are Judges, (and the Church,) *whether this man be Guilty in order to his Communion or Excommuni-*

munication, or *admonition*. But the King and his Judges are to Judge, *whether he be Guilty*, *and so whether to be Imprisoned*, *Fined*, *Banished*, *&c.* so far as Causes of Religion or Church, are to be punished by the *Sword*, the King is Head or Governour, and Judge: who would think that a sort of men that deny this, should have the Face to say that they are Loyal to Kings, or any forcing Government: Must Kings Burn or Kill, as many Thousands at the Popes command as the Pope will call Hereticks, and yet never have power to judge whether they are such, and do deserve it? O! how much worse than Hangmen, would such men make all Kings and Magistrates!

Was not all the Christian World in a sad case then, when the Pope was under the *Arrian Goths*, and the Subject of a Foreign *Arian* must Rule all Kings and Kingdoms?

No man of Brains can be ignorant that Popedom or Prelacy, do not always make men mortified Saints, (that oft have been scarce Men, much less Christians;) nor that the Prince hath a great Power, both in *Choosing* and *Ruling* the Clergy that are his Subjects. It fell out happily, that *Theodorick* the *Arian*, (and divers *Spanish Arian*

Arian Kings,) were an honest sort of men; but sure they were very mighty Princes at *Rome*, when one Subject of an *Arrian Goth*, was Ruler of all the Kings and Souls on Earth, (*de jure*, say our Deceivers.) And if the *Turk* should possess *Rome*, as he doth *C. P.* all Kings and Nations must be subject to his Subject? And what Power he hath over the four Patriarks of *C. P. Alexandria*, *Antioch*, and *Jerusalem*, is too well known. And when *Baronius*, *Binnius*, *&c.* tell us of famous Whores, (*Marozia*, and *Theodora*,) that made, and Ruled and unmade Popes, how was the World Governed? As it was said by a Lord Mayors Child, that he Ruled all *London*, saying, my Father Ruleth *London*, and my Mother Ruleth my Father, and I Rule my Mother; so might it be said, these Whores Ruled all the Kings and Nations of Christians on Earth; (if the *Roman* claim be Currant, for they made and Ruled Popes that claimed the Rule of all the World.) O! how much greater was a *Roman* Whore, (*Marozia*, *Theodora*, *&c.*) than *Pallas*, *Venus*, or the great *Diana* of the *Ephesians*! But the mischief was, that they were mutable, and could unmake a Pope, as well as make him, and set the City and Country by

by the Ears: as *Æqua Venus Teucris; Pallas iniqua fuit.* And if all Kings must be Subjects to the Subject, (or Chaplains) of him that can win *Rome*, let us wish that he may not be a *Mahometan*, *Pagan*, or *Arian*: And why said I *an Arian*, when an *Anti-arian* Pope, can Murder Christians by Thousands, when a *Theodorick* would not have hurt them.

The Thirteenth Point accused.

That Antichrist shall not be a particular man, and the Pope is Antichrist.

Answ. This is Popish Stating Cases; Protestants find in the Creed, the Name of *Christ*, but not the Name of *Antichrist*; and therefore while they know and trust Christ, they think it not necessary to Salvation to know *Antichrist*: But they believe Christ, who said, that *many should come in his Name saying, I am Christ and deceive many*, even before the Destruction of the *Jews*; and they believe St. *John*, that said, *there are many Antichrists already*: The Fathers and Papists say, there is some one Great *Antichrist* to come towards the end of the World: Most Protestants think it is *Antichrist* that is described, in 2 *Thes.* 2. and *Rev.* 12. 13, 17. To confute

fute King *James*, Bishop *George Downame*, Dr. *Henry More*, (above all) Mr. *Mede*, *Cluverus*, *Grasserus*, *&c.* will require more than this Writers Impertinencies. There are many Protestants that think it a meer mistake, that there will be any *one Antichrist* so Eminent as to obscure all the rest: And they pretend not to judge of *Antichrist* by the *Apocalyps*, but by the *Ten Commandments*, and all the *Gospel*: And they believe, that *he is Antichrist that usurpeth Christs Prerogative, and yet oppoſeth his Kingdom:* And such they think the *Eastern Antichrist Mahomet* is the *most notorious*, and the *Western Antichrist*, the *Pope* is his *Second*; in that he *claimeth Christs Prerogative* of *Governing* all *Nations* of *the Earth as Vice-Christ*, *and yet* by *Lies*, *Malice and Blood*, *suppresseth his true Gospel*, *Grace and Kingdom*; confute this if you can; Amending would be your best defence.

We doubt not but *Antichrists* past, have been Individual men, such was *Barchocheba*, and some say *Herod*, and some *Diocleſian*, but undoubtedly *Mahomet*: And if the Pope be the Western *Antichrist*, it is the Individual Popes that are such; but many of those Individuals may make a Succession of Antichristian Policy. Answer

swer Dr. *More*, and *Cluverius* of this, if you are able.

We lay not our opposition to Popery chiefly, on the dark Revelation, Prophecy, or on the question, *Who is the Antichrist*: But on the plain Word of God: *If we find a Succession of men, claiming Omnipotency and Christs Prerogative, to Govern all Kings and Nations on Earth, and this by bare and base Usurpation and Novelty; and find these men set up their numerous, false, treasonable, inhumane Canons, and forbid and revile Gods Law and Word, and find them turning Gods Worship into unintelligible Mummery and Stage-Shows, and Ceremony, and find them living as Leeches on Blood, yea, on the Blood of Thousands of the best Christians, and damning and separating from the far greater part of the Christian World, because they refuse Subjection to this usurping Vice-Christ, and judging all to Fire and Ruine that renounce not all humane Senses, and worship not Bread pretended to be deifyed by daily numerous Miracles of the basest Priests, and deposing Kings that will not be such Executioners, and justifying their Subjects in Perjury and Rebellion:* We will not differ with you for the Name, whether you will call those that are such, *Antichrists*, or

Dia-

Diabolists: Whether such a State be the *Babylon*, or far worse, as sinning against more Light, and by more horrid abuse of the Name of Christ against himself.

The Fourteenth accused Point.

That no man, nor any but God, can forgive or retain Sins.

Ans. False as undistinguished. We hold, 1. That to forgive Sin, being the forgiving of the *Punishment* of Sin, and the obligation thereto, 1. Parents may on just cause forgive Corrective punishment to their Children, and Masters to their Servants.

2. Magistrates may on just cause, forgive Corporal punishment to Subjects.

3. Equals may forgive Injuries to Friends and Enemies.

4. Pastors may on just cause, forgive the Church penalties, of Excommunication, which they had power to inflict: And all the Flock must forgive and receive the penitent accordingly.

5. When a Sinner by Faith and Repentance, truly performeth the Condition of Gods pardon expressed in Scripture, the Ministers of Christ are by Office authorized to declare and pronounce him pardoned by

by God, and by the Sacraments of Baptism and the Lords Supper to Invest him in a pardoned State, by delivering him a Sealed pardon: But only *Suppositively, If his Faith and Repentance be sincere*, else he hath not *Gods pardon* of the *Divine Punishment*. This is all true and plain, and enough.

But we detest their Doctrine that say, 1. That men can pardon the Spiritual and Eternal Punishment, any otherwise than consequently declaring and delivering Gods pardon, which shall hold good, if the Priest refuse to declare or deliver it.

2. Or that Popes or Priests pardon, Purgatory pains, and Masses, and Money, and the Redundance of Saints Merits, and pleasing the Pope, conduce thereto.

But if you will Speak so absurdly, as to say, that if the King send a pardon to a Traytor or Murderer, *the Messenger pardoned him*; we leave you to your phrases.

None of the Texts or Fathers cited, speak for any more than what we hold. The Pastors are to declare men pardoned, that God pardoneth: And while they so judge according to Gods Word, it is pardoned in Heaven: *But not if they pardon the wicked and impenitent.*

The

The Fifteenth accused Point.

That we ought not to confess our Sins to any man but to God only.

Ans. This is a mere impudent Lie. 1. We ought to confess our Sin, to the Magistrate at his Judicature, when we are justly accused of it.

2. And to those that we have injured, when it is needful to repair the wrong, or to procure their forgiveness.

3. And to those that we have tempted into Sin, or encouraged in it, when it is needful to their Repentance.

4. And to some faithful bosome Friend, when it is needful that such know our Faults, that they may watch over us, or advise us, or pray for our pardon and deliverance.

5. And when in Sickness, danger of Death, or other Affliction, we get the Pastors of the Church to pray for us; we should confess our Sin to them, that they may know on what cause they speak to God for our forgiveness.

6. And in any case of *Guilt*, *Trouble*, *Fear*, or *Difficulty*, in which we need the Pastors Counsel for our safety, ease and peace of Conscience, our selves and other Friends

Friends being insufficient hereto, we should confess our Sins to the Pastors, whose advice we seek: As a Patient must truly open his Case to his Physician, and a Clyent to his Councellor, if he will not be deceived, by deceiving them. Is all this no Confession?

But Protestants believe not, 1. That we must go to a Physician for every Flea-biting, or Scratch, or Cut-Finger, or to a Lawyer to give him an account of all our Actions, Money, or Lands; nor to Priests in cases that our selves or ordinary Friends can safely and satisfactorily resolve.

2. Nor that our Confessor must needs be a *Papist Priest*, or one chosen by the Pope, or our Enemies; and not by our selves.

3. Nor that we must open all our Secrets to him; or *make any Confession, which will do more hurt than good*; nor over far to trust the Fidelity of a Knave, nor a suspected or untryed person.

4. And we have reason to suspect them that are importunate to know our Secrets.

5. And when Confession is required, as in order to obtain a false forged pardon, and to set up the Domination of Usurpers over men's Consciences, and over the World, it's then unlawful: If Protestants

would force Papists to confess all their secret Sins to them, would not this same Deceiver say, it were unlawful?

The Sixteenth accused Point.

That Pardons and Indulgences were not in the Apostles time.

Ans. Another meer Lie, as undistinguished. Such Pardons as I before owned were in the Apostles times: But the Popish feigned pardons were not.

The Seventeenth accused Point.

That the actions and passions of the Saints do serve for nothing to the Church.

Ans. Most impudent calumny and falsehood. 1. We hold that the Prayers of all the Saints on Earth, are of great importance for the Churches welfare.

2. And that their Doctrine, Counsel, and Reproof is so too, they being the Lights of the World, and the Salt of the Earth.

3. And that their Example is of great benefit to the Church and World, *that their Light so shineth before men, that they may see their good works, and glorifie their Father which is in Heaven.*

4. An

4. And their Charitable Works of themselves, sure are beneficial to the Church: And so is their Defence of the Truth.

5. And their Sufferings Glorifie Gods Power, and his promises of reward; and they encourage others to Victorious Constancy. Do all these serve for nothing to the Church?

6. Yea, we are so far from holding what he feigneth, that it is not the least cause of our hatred of Popery, that it liveth by the Defamations, Slander, Persecution, and cruel Murder of Saints.

7. Yea, as *Abels* Blood cryed against *Cain*, so the Blood of Martyrs, and dead Saints, cryeth for Vengeance against the Persecutors of the Church.

8. And seeing Christ saith, that the Children of the Resurrection are like or equal to the Angels, we have reason to believe that even now they are *perfected Spirits*, *Heb.* 12. 24. And knowing that Angels are very serviceable and beneficial to the Church on Earth, we know not how far the Spirits of the just are so too.

But we have a sufficient Mediator and Advocate with the Father, whose Sacrifice, Merits, and Advocation are perfect, and need no supplement: And the Spirits of the just do praise him as saved by his Me-

rits, and never boaſt that they have of their own a Redundancy to ſave others. But we all with thankfulneſs confeſs, that God uſeth to bleſs the Houſes of the Faithful; the Children for the Parents ſake, and hath expreſt this in the Decalogue, and by many Promiſes: Yea, that he would have ſpared *Sodom, had there been but Ten Righteous perſons there:* And a *Potiphars* Houſe, and a Priſon may be bleſt in part for *Joſephs* ſake. And when Parents are Dead, this bleſſing may be on their Children, through many Generations. And God remembred *Abraham*, when his Poſterity provoked him. *David* had a ſpecial promiſe for his Seed. None of this is denyed by us.

But, 1. There is *no Merit* in any mans Works, but *their Rewardableneſs by Gods free Grace and promiſe, for the ſake of Chriſts meritorious Righteouſneſs, Sacrifice, and Interceſſion, their Imperfection being pardoned through him, and their Holineſs amiable to God.*

2. No man ſhall be ſaved for another Merit, or Holineſs, or Works, that is not truly Regenerate and Holy himſelf.

The

The Eighteenth accused Point.

That no man can do Works of Supererrogation.

Anſ. Supererrogation is a fuſtian word of your own, by which you may mean what you pleaſe.

1. No man can perform to God, more Duty than he oweth him: It's a Contradiction; Duty is *quod debetur*.

2. No man can profit God by any thing that he doth.

3. No man, ſave Chriſt, lived without all Sin: And he that ſinneth doth not all his Duty, or keep all Gods Law perfectly. And he that doth *not all*, doth not all and more.

4. There is no Moral good done by any man, which was not his Duty, and Gods Law commanded not: For Gods Law is perfect, and therefore obligeth to all Moral good: And as Sin is the Tranſgreſſion of the Law, ſo Moral good is the conform Obedience to the Law.

5. God hath not *Counſels* to *Moral action*, which are not *obliging Laws*, and make not our Duty. For to keep them is *Moral good*, and the Law were imperfect if it obliged not to *all ſuch good*. If the

Counsel oblige *ut norma officii*, it's a Law: If it oblige not, it's vain.

6. But there are many actions that are neither *Commanded*, nor *Counselled*, nor *forbidden*: But those are not *Moral actions*, as being no objects of our *Choosing* or *Refusing* by Reasons Conduct. The *nictus oculorum*, our *Breathing*, our *Pulse*, the Circulation of the Blood, *&c.* are no Moral acts, Commanded or forbidden, but *necessitated*: Man maketh it no act of deliberation and choice, which Foot he shall set forward first, or just how many Steps he shall go in a Day; which of two equal Eggs he shall Eat, and an hundred such. These are neither *Duty* nor *Sin*, Commanded, nor Counselled, nor forbidden; neither *virtuous* or *vicious*.

7. And there are innumerable actions, that are not the Matter of any *Common-Law* or *Counsel*, and so as such, are neither Sin nor Duty, which yet as *Circumstantiated* and Cloathed with *Accidents*, are to this or that man either *Duty* or *Sin*.

This not understood, maketh these Ignorant *Casuists* abuse the words of Christ and *Paul*, about Chastity, and Marriage. And because Christ saith, *every man cannot receive this Saying*, and *Paul*, *she hath not Sinned*: He *that Marrieth doth well*, and

and *he that doth not, doth better*; they gather that there are *Moral actions* which are *not best*, and yet *no Sin*.

The true plain solution is from the two last Considerations. 1. God hath made no Law commanding or forbidding *Marriage*, or *Celibate as such*, or *in Common*. To Marry is no Sin, considered meerly as Marriage. 2. But God hath made Laws against *hurtful* and *injurious Marriages*, and to guide men to know, when Marrying is a Duty or a Sin. 3. And if any ones case were so neutral, as that it could not be discerned, whether Marrying were a hurt or benefit, it would be no Moral, eligible or refuseable action. 4. But to some it is a *great Duty* by *accidents*, and to some a *great Sin*. Therefore *Paul* never meant that it was *no mans duty*, and *no mans sin*, but only that *simply as Marriage* it *was no mans duty* or *sin*, or the matter of a *commanding* or *forbidding Law*, but only by *accident*, it may be such to one more than to another.

That this is *Pauls* meaning, the Papists must confess. For 1. Do not they say that the Marriage of Priests, Fryars and Nuns are Sin? 2. If any one Marry an Infidel, or utterly unsuitable Person, without necessity, against Parents wills,

or one that is impotent, or hath the Pox, or that he cannot maintain, &c? Is not this a hainous Sin? What else signifie Gods Law, and mans, against unlawful Marriages.

And if one cannot live chastly without Marriage, and Parents command it, it is not a Sin to refuse? The Law saith, *Let all things be done to Edification, and whether ye Eat or Drink, or whatever ye do, do all to the glory of God.* And is it only Counsel and no Command, to Marry or not Marry, as it makes to Gods Glory or against it? There are few actions of a mans Life, that make so much to his hurt, and utter misery, as unwise and unmeet Marrying. And is this no Sin? May they not see *Pauls* meaning then, if they were but willing? It is hard to imagine a case in which so important an action as Marriage, can be neither Sin nor Duty.

2. But sometime men use the word [*Sin,*] and [*Sinners,*] for meer Wickedness, and such Sin as is inconsistent with a state of Salvation. And we easily grant, that all Sins are not such Sins as these: But Gods Law is perfect, tho' man be imperfect, and forbiddeth all Sin, even the least.

3. But

3. But see the Heresies of Popery? This man here saith, [To *do that which is Counselled, is not necessary, because one may nevertheless be saved: But he who omitteth what is commanded, (unless he do pennance,) cannot escape Eternal pains.*]

1. See here what a frivolous Counseller they make Christ, when it's not necessary to follow his Counsel.

2. See here how they make *Necessity* to be only of that which a man cannot be saved without: When *Saul* a Persecutor, and Blasphemer, an Infidel, Murderer, *&c.* may be saved, if he be truly Convicted: *Obedience* hath it's *Necessity*, tho' we knew that God would forgive Disobedience, to the Convicted.

3. See here how *they damn themselves and all mankind*, every man living *omitteth what is commanded* many hundred times, for which he doth not that which they call Pennance. He is a Lyar, *that saith he hath no Sin*, specially of Omission. Gods Law bindeth us all to Believe, to Hope, to desire Holiness and Heaven, to love God and our Neighbours, and our Enemies, with a stronger degree of Faith, Hope, Desire, and Love, than we do: Every Prayer, and Meditation is sinfully defective: Every hour hath some omission

of improvement: And all this is not remembred, nor all confeſt to a Prieſt, nor all known or obſerved by any Sinner: And ſome omiſſion we are guilty of at our very Death, by gradual defect of Faith, Hope, Patience, Love, Content, and Joy. And muſt all theſe go to Hell?

4. Seeing by *Penance* they mean not bare Repentance, but making God ſatisfaction by a task, of Penalty laid on them by a Prieſt, ye ſee how they damn themſelves, would be the Maſters of all others Salvation, by their Pennances.

5. But it's like that Purgatory is included by them in *Pennances*; or elſe no man ſhould go to Purgatory, but all to Hell: For all have many omiſſions of commanded Duty, which they did no Pennance for in this Life.

6. But you ſee of how little value they judge Chriſts Sacrifice and Merit, that pardoneth no omiſſion of a *duty without Pennance, and Satisfaction truly.*

The Nineteenth accuſed Point.

That by the fall of Adam, *we have all loſt our Free-will, and that it is not in our power to chooſe good, but only Evil.*

Anſ.

Anſ. Reader, I muſt deſire thee not to judge of all the Learned Papiſts, by this Deceiver: For if thou haſt read the loads of Voluminous Controverſies about Grace and Free-will among themſelves, it will remain doubtful to thee, whether this mans ſtating the Proteſtants Doctrine, prove him ignorant of it, or a willing Cheater. He tells you not, that this is as much a Controverſie among themſelves, as with the Proteſtants. He tells you not, how *Auguſtine* and *Palagius* managed it, and that their Pope *Celeſtine* took *Auguſtines* part: He tells you not, that the *Thomiſts*, *Dominicans*, *Oratorians*, and moſt *Nominals*, and *Scotiſts*, ſay as much againſt Free-will as we do, and we as much for it as they. He ſuppoſeth that you never read what *Lombard*, *Aquinas*, *Bradwardine*, *Cajetane*, *Ferrarienſis*, *Zumel*, *Bannez*, *Alvarez*, *Ægedius Romi*, *Capreolus*, and a Multitude more, ſay as much, and many more, againſt Free-will, than the Proteſtants: He tells you, not that even the Learned *Jeſuits*, *Suarez*, *Vaſquez*, *Bellarmine*, with *Penottus*, and many ſuch, are as much againſt Free-will, as moſt Learned Proteſtants. The man takes you for a Herd of ſilly Animals, that know not but that he ſaith true, what falſhood

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foever he shall tell you: But the truth of the Controversie is this:

1. The Protestants loath so silly a stating of Controversies, as this chat of *Free-will* without distinction: And so of *Power*.

2. They know that *Physical*, *Moral*, and *Political Freedom* of will, are not all one thing. *Physical Freedom* or Power, is that by which the *natural* faculty of the will, can *determine it self* to act, (not without a superiour Cause, but) without any extrinsick or intrinsick *Coactor*, or *necessitating cause of Evil*.

Moral Freedom and *Power*, is that by which the will is from under the overstrong Byas of a *vicious Dispostion*, or *deceitful Argument*.

3. *Political Freedom* is, when no Law of God or Man obligeth him to any Evil, but all to good.

Protestants hold, 1. That *Physical Liberty* and *Power*, is common to man, as man. That is, that he wants not *natural faculties* to choose aright, but a *right Inclination*: And that he sinneth not for want of such *faculties*, but for want of their right dispostion and action.

2. That all men have just so much, and no more *Moral Liberty and power*, as they have

have of *Gods Grace*, to Relieve their vitiated wills and diſpoſitions, and to help them in the act. No man is freed from *vitious Inclinations*, further than *Gods Grace freeth him*, which is much more where there is *ſpecial Grace* and *ſtrong*, than where there is but *common Grace* or *weak*. And that the *Thraldom* or *Impotency* of the Vitious, is but the *diſeaſe* of their *wills*, and aggravation of their Sin: *e. g.* Where the Drunkard or Fornicator ſaith, *I cannot forbear my Sin:* He is ſo much the worſe and more unexcuſeable.

3. Every man hath not only *Political Liberty* to avoid Sin, but much more, even Gods urgent Precepts, Promiſes, and Threats: God doth not only give *us Leave*, but *commandeth us* not to Sin.

1. It is the very *Eſſence* of the *will* to be a *natural power or faculty of willing good and nilling evil, as ſuch, as ſo apprehended by the intellect*, and *commanding* the *inferior faculties, ſome politically*, and *ſome deſpotically, ſome difficultly, ſome eaſily, ſome perfectly, ſome imperfectly*, according to *it's reſolution* and *their receptivity*.

2. *Libertas hominis*, when a man may *have* what he *chooſeth*, is more than *Libertas Voluntatis*, which is but the *Mode* of it's ſelf *determination*; as without *conſtraint*

ſtraint it is a *ſelf determining principle*, of its own *elicite* acts, *conſidered comparitively.*

Which is, 1. *Liberty of contradiction*, or Exerciſe, *viz*, to will or not will, nill or not nill. 2. Liberty of *Contrariety*, or Specification of the Act, *viz*. To *will* this or *nill it*. 3. Liberty of *Competition*, to will *This* object or *That*: To nill *This* or *That*, (of which ſee *Robert Baronius* his Metaphyſicks.)

The will hath ſuch various ſorts of Liberty, and the word [*Free-will*] is ſo ambiguous, that it is a ſhame, and irkſome to read a pretended Teacher, ſtate a caſe thus indiſtinctly, *Whether we have Free-will* or *power* to *chooſe good* and *refuſe evil*: He is no man that hath no *ſuch* Free-will and power. And no man hath *all ſorts* of Free-will and power. Nay, as *Liberty* is oppoſed to *Neceſſity*, every man is *neceſſitated* to *will Good* as *Good*, and *nill Evil* as *Evil*, and can do no otherwiſe: And whenever he willeth *Evil*, it is *ſub ratione boni*, miſtaking it for good: And whoever *nilleth good*, doth it falſely, *ſub ratione mali*. The will is free from *Conſtraint to Sin*: God will not ſo conſtrain it: Men, Devils, Objects, cannot. He that had read but their *Pennattus* and *Gibieuf* only, would

would see what a shame it is thus confusedly to talk for or against *Free-will*.

But that which Protestants deny, is this.

1. They deny that mans will in his unregenerate State, is free from a *Vitious Inclination*, or from the *Conduct of* an *Erring Intellect*, or from the *Byass and Temptation* of *Sensuality*, or *vitiated Senses* and *Imagination*; or from the Temptations of Satan and the World.

2. They deny that the will thus Vitiated and Tempted, will ever deliver it self without Gods Spirit and Grace; being rather inclined to grow worse.

3. They deny that this Grace is *perfect* in any in this Life, as without all defect in degree, or totally freeth any man from all Sin: and therefore they deny that any mans will is perfectly and inculpably free from every degree of vice and danger.

4. And as that degree of common Grace which is in the unregenerate, is but such as consisteth with the predominance or Reign of Sin, so that will of every unregenerate man in that pravity, is as a slave to it's own vitious disposition, and to Errour, Objects, and Temptations, being not delivered as to the predominance.

5. Yet

5. Yet we believe that common Grace is such, that these men are not utterly void of *all good Inclination*, and *knowledge*; and therefore that in *Moral Sence*, every man *can do more good*, and *less Evil than he doth*: And that men perish, because not only they *will not* (by pravity) do what they have *natural strength* to do, but also because they *will* not *choose* and *do* what *morally* they might have *chosen* and *done*, as to the *wills* own power.

6. And we still say, that whenever a man sinneth, it was not because it was *naturally impossible* to do otherwise, (as to touch the Moon, to see without Eyes, or through the Earth, *&c.*) nor for want of *natural faculties*, nor doth God by Grace, give man *other natural faculties*, making him an Animal of *another Species*: But men sin because they *will sin*, and they *will* because they are *tempted and now vitiously inclined*; from which their wills are *made free* only in that measure, that Gods Grace doth sanctifie them.

If our Priest would have told us, what there is in all this Doctrine of Free-will, that he dare accuse, (and what dare he not accuse,) we should have seen cause to consider of his Arguments: But now he citeth Scripture as in a Dream.

The

The Twentieth accused Point.

That it is impossible to keep the Commandments of God, tho' assisted with all his Grace and the Holy Ghost.

Ans. Still meer Confusion. Protestants distinguish, 1. *Impossibility* as *natural* or *Moral*; 2. Of Grace as *perfect or Imperfect*, and as *determinately Operative*, or only *Assisting* and not *Determining*.

And they hold, 1. That *no Duty is Impossible*, (or the performing of no Commandment,) by meer *Physical Impossibility*: The reason is, because God commandeth no *Physical Impossibles*: Such as before named, to speak without a Tongue, to see without Light or Object, to know things not knowable or revealed, to read without any Teaching or Learning, *&c.*

If a man indeed disable himself, as put out his Eyes that he may not read, or cut out his Tongue that he may not Preach; the disabling act is vitiously aggravated, from all the good to which he disabled himself, as if it still had been his Duty: But we cannot say that God still commandeth him when Blind to Read, or when Dumb to Speak, *&c.* Indeed God changeth

eth not his Law; but *recipitur ad modum recipientis:* The man hath changed his Capacity, and is now no Subject capable of such an Obligation or Command; tho' he be capable of punishment for disabling himself, and Non-performance: Sin is no further Sin than it is Voluntary, by the wills *Omission* or *Act*, immediately or mediately.

2. But that it is *Morally* by our *pravity* now *Impossible*, for any man to *keep all Gods Commandments* and *never Sin*; what needs there more than sad experience of the matter of Fact.

1. Did he ever know the man himself, that from his first use of reason to his Death, did spend every minute of his time as God commanded him, and did Believe, and Love God and Man, and all good, with as great Love as God commanded him? And was as free from every Fault, Thought, Passion, Desire, Fear, Care, Trouble, Pleasure, Word and Deed as God commanded? He would be no small Sinner that were so self ignorant, proud, unhumbled, as to say that he is no Sinner.

2. Why else do these Priests force all men to confess their Sins to them, if men be such as never sinned?

3. Why

3. Why do they compose all their Liturgies and Offices for their Churches, with Confessions of Sin; and Prayers for Forgiveness?

4. Why do they Baptize all, if they have no Sin? And in what Sence do they give them the Eucharist?

5. How little use do they feign such men to have of a pardoning Saviour?

6. In what Sence shall such say the Lords Prayer, *Forgive us our Sins* or Trespasses?

7. Doth not the Text expresly call him a Lyar that saith *he hath no Sin*; as aforesaid: And Christ condemn the Pharisee that justified himself, and justified the confessing *Publican?*

But it's like he will say that he did not mean, that any *man doth keep* all *the Commands*, but that he *can do it*, tho' he do not. *Ans.* I again say, 1. He *can* as to *natural strength*, if he were but *perfectly* and *constantly* willing: But it *cannot be* that he should be so willing without Grace, and Grace is not perfect in this Life. 2. The more he boasteth of his Power to keep all Gods Laws, the more he condemneth himself that can and will not. 3. And *frustra sit potentia quæ nunquam & a nemine reducitur in actum:* If he confess that *no*

man

man doth it, he must confess such a *Moral impossibility* as the Prophet meant, that said, *Can the Leopard change his Spots, or the Blackmore his Skin? Then may they that are accustomed* to do *Evil, learn to do well.*

But perhaps he meant not that it is possible to keep all the Commands, for all *our Lives*, but for *some short time?* I answer, 1. While a man hath the use of his Reason, he doth not reach the commanded degree of Faith, Love, Joy, Heavenlyness, one moment of time: But indeed, when a man is *asleep*, in a *Swoun*, an *Apoplexy*, *stark mad*, *&c.* he may for that time *break no Command*, nor *keep any*.

But perhaps he speaketh but of *sincere Obedience*, and not of *absolute* sinless perfection. *Ans.* If so, he is a deceiver to feign that we deny it: But their Doctrine of Perfection and Supererogation is contrary.

Obj. But he speaketh not what man can do without Grace, but by it's assistance. Ans. Grace maketh no man absolutely sinless, and perfect in this Life.

Let him know, that Protestants do not only say that man by Gods Grace may keep Gods Commandments sincerely, (tho' not sinlesly and perfectly,) but that no

man

man of Age and Reason shall be saved that doth not so.

2. And that tho' all our Obedience be imperfect, the Imperfections are pardoned, and our Obedience accepted and rewarded, for the Merits of the perfect Obedience, Sacrifice, and Intercession of our Saviour.

The One and Twentieth accused Point.

That Faith only Justifieth, and that good Works are not absolutely necessary to Salvation.

Ans. Many wordy Controversies are made about things, that in Sence men are commonly agreed in. 1. We all believe Gods Word, that they were deceived that thought they could be justified either by the Law of Innocency or Nature, or the Law of *Moses*, or any meritorious Works of their own, without, or as a supplement to the Sacrifice, Merits and free Grace of Christ our Saviour, and Faith in him.

2. By Faith is meant *Christianity:* In the Gospel it is all one to be a *Believer*, a *Disciple* of *Christ*, and to be a *Christian*. The Christian Faith is that which is expresst in the Baptismal Covenant, believing in and giving up our selves to, God the Father,

Father, Son, and Holy Ghoſt: To Chriſt as our Prophet, Prieſt and King, to be ſaved by his Merits and free Grace: And this is put in oppoſition to the Works of *Adam*'s or *Moſes* Law, or any other that are conceited to ſuffice and merit, without the foreſaid Redemption by Chriſt. And is not this the true Doctrine of all true Chriſtians?

2. Theſe good Works that are our Obedience to the Law of Chriſt, are but the performance of our Baptiſmal Covenant, and the Fruits of Faith, without which it is dead Hypocriſie, and are of abſolute neceſſity to Salvation, to all that have time to do them.

Againſt the charge, That we are Sinners deſerving Hell, we are juſtified by Chriſt believed in: Againſt the accuſation, That we are Infidels, Ungodly, Hypocrites, we muſt be juſtified by our Faith, Godlineſs, and Works, or periſh.

But we do alſo hold, 1. That if a man be convicted, as the Theif on the Croſs, and ſhould die ſuddenly, no outward good which he cannot do, is abſolutely neceſſary to his Salvation, but only his inward Faith, Love, and Repentance, and Confeſſion if able.

2. We

2. We do firmly hold, that Works done with a conceit of obliging God by Merit, in commutative Justice, or as conceited sufficient without a Saviour, and the pardon of their failings, are such as more further Damnation than Salvation, at least in those that hear the Gospel.

3. And we are no Papists, and therefore believe not that ignorant words of Prayer in a Tongue not understood, and wearing Reliques, and going on Pilgrimages, and needless confessing to Priests, and subjection to an universal Vice-Christ, and living upon the Blood of Saints, Murdering the Living, and praying to the Dead, and the Sons honouring their Days, Relicks and Monuments, whom their Fathers Burnt or Persecuted; these are not Good Works necessary to Salvation, as is plain, *Matth.* 23. and *Revel.* 14. 17, 18, *&c.* We do, with *Paul*, renounce all Works of our own, that are thought to make the Reward to be of Debt and not of Grace, and that are set in the least opposition or competition with Christs Merits, or any place save commanded Subordination to him.

The

The Two and Tmentieth accuſed Point.

That no Good Works are Meritorious.

Anſ. The word *Merit* is ambiguous, and ſo abuſed by Papiſts, that indeed the Proteſtants are ſhyer of it than the Fathers were, leſt the uſe of it ſhould cheriſh the abuſe.

1. There is Merit of man, and of God. 2. And this in Commutative Juſtice (conceited,) or only in Governing diſtributive Juſtice. 3. And this is either according to the Law of Innocency or *Moſes*, or according to the Law of Chriſt.

Now Proteſtants hold, 1. As to the Name, that ἀξιος and ἀξια, *worthy* and *worthineſs*, are Scripture words, and may be uſed; and Merit is but of the ſame ſignification, and we condemn not the Ancients that ſo uſed it: But the worſt Sence muſt not be cheriſhed.

2. Do they hold, 1. That no Creature can merit of God in Commutative Juſtice, that giveth *quid pro quo* to his Beneſit: God receiveth not from Man or Angels; unleſs he will call Acceptance and Complacence Receiving.

3. None but Chriſt merited of *ſtrict Governing Juſtice*, according to the Law of

of *Senceleſs Innocence*, nor by any Works that will ſave man from the *charge of Sin* and *deſert of Death*.

3. All at Age that will be ſaved, muſt have *good Works* according to their Capacity, for *Chriſt is the Author of Salvation, to all thoſe that obey him. Heb.* 5. 9. Tho' they obey not an unknown Prieſt at *Rome*.

But all theſe Works are our Obedience to *Chriſts own* healing Government, ſuch as the Laws of a Phyſician to the Sick. And we all agree, that he will Judge (that is, *Juſtifie or Condemn* in Judgment) *all men according to their Works*, that is, according to the Law and it's *promulgation*, by which in their ſeveral Ages and Nations he governed them.

4. Your own Doctors that know what they ſay, tell us, that by *Merit*, they mean nothing but the *Rewardable quality of their acts, related to Gods promiſe through Chriſts Merits*. And doth any Proteſtant Church deny this?

The Three and Twentieth accuſed Point.

That Faith once had, cannot poſſibly be loſt.

Anſ. Still confuſed ſlander and deceit.

Proteſtants hold, 1. That the Faith not *rooted, prevalent* and *ſaving*, is frequently loſt, ſuch as you call *fides informis.*

2. That even ſincere Faith may be loſt, as to the Act for ſome little time, that is, ſuſpended in a *deliquium*, as Peters and theirs, *Luk.* 24. that ſaid, *We truſted this had been he, &c.*

3. That many loſe to the Death *ſome degree* of their *habitual* Faith.

4. But they differ in the reſt, juſt as you do among your ſelves, *Dominicans* and *Jeſuits.* 1. Some think that no one (at Age at leaſt) in a State of ſuch Faith as at preſent would have ſaved him, doth ever totally loſe it. 2. Some think that many have but ſuch loſeable Grace as *Adam* had. 1. As being not Elect to Salvation, and therefore not in Gods decree of Preſervation and Perſeverance, 2. As having a Faith not Rooted and Confirmed: And that theſe may fall from a juſtified State: But that, 1. The Elect. 2. Nor the Confirmed, never fall away. This was *Auſtins* Judgment, and his followers, of which ſee *Voſſii Theſes.* And is that *Jeſuit* honeſt that feigneth this proper to the Proteſtants, where the Controverſie is the ſame among themſelves?

The

The Four and Twentieth accused Point.

That God by his will and inevitable decree, hath ordained from all Eternity, who shall be Damned and who Saved.

Anſ. What a falſe Deceiver is this, that would make us believe, that this is proper to the Proteſtants, when it is the Common Doctrine not only of the *Dominicans*, but of the very *Jeſuits* themſelves, and all their Church.

1. None of them dare ſay, that men are Damned or Saved without Gods fore-knowledge, nor againſt his abſolute will, by overcoming his Power.

2. None of them dare ſay, that this fore-knowledge of God was not from Eternity, but that he knew one day what he knew not before.

3. All that the *Jeſuits* themſelves ſay, is, that God decreed it upon this fore-knowledge, and that he hath a *Scientia media*, what will come to paſs, *poſitis quibuſdam*, if ſuch and ſuch things be done by man; and that this fore-knowledge in order of Nature is before the Decree, but both from Eternity. But *Cardin Cameracenſis* (*Petrus de Aliaco*,) hath irrefragably confuted this impoſing Priority and

Posteriority of act on God; tho' I think some Divine acts as denominated only Relatively from the order of Objects, may be so distinguished.

4. In all this, we say not, that God hath by his *will* and *decree* ordained from Eternity, (or in time) that men *shall sin*, or *will* and *choose Evil*, but only who shall be *Damned for sin*, which God never *willed* or *caused*, but foresaw; not as if he were an idle Spectator, but a willing suspender of his own acts, so far as to leave Sinners to their self-determining wills.

5. But God being the cause of Good, and Men and Devils of Evil, our Salvation is of him, and our Destruction of our selves; and therefore God decreeth not Men's Salvation or Sanctification, meerly on *foresight* of our *Faith*, but decreeth our Faith it self: Sin he permitteth, but Faith he effecteth, and decreeth to Effect.

6. As for them that feign that we say, that God decreeth that some shall be Saved and others Damned however they Live; it is but the dictates of the Father of Lies: We say that God at once decreeth the End, and the Means; as he doth not decree that men shall live though they neither Eat nor Drink, nor that they shall have Corn,

Corn, though they neither Plow nor Sow, but that they ſhall Eat and Drink, and live thereby; and that they ſhall Plow and Sow, and mannure the Soil, and ſo have Corn. " So God doth at once decree, " [that this and that man ſhall have the " means of Grace, (eſpecially a Saviour " and the Goſpel,) and ſhall faithfully uſe " them, and be Sanctified by them, and " ſincerely obey God, and overcome the " World, the Fleſh and the Devil, and " perſevere to the End, and that for " Chriſts Merits he will give them the " Grace of his Spirit, and pardon their " Sins, and bring them to Glory.] All this is our Decree of God.

But he doth not decree that men ſhall ſin, that they may be Damned: For ſin is no Work of God, nor a means appointed by him for Men's Damnation, no more than a Righteous King doth make men Traytors or Murderers, that he may Hang them. But he juſtly denyeth his Grace to many that forfeit it by willful Reſiſtance, Diſobedience, and Contempt; though he take not the forfeiture of his Elect.

He is deceived and wrongeth God that maketh him the Author of Men's ſin: And ſo doth he that feigneth God to ſend his Son to redeem the World, and his Word

and Ministers to call them, and his Spirit to renew them, and all this at Random, not knowing whether it may not be all lost, or leaving it chiefly to the Free-will of them, whose wills are contrarily inclined and vitiated? Whether Christ and all his Preparations shall be lost?

The plain Christian that holdeth but to these two points, *that our Destruction is of our selves*, but *our help and Salvation of God*, and that *God is the first and chief cause of all good*, and *Men and Devils of all Evil*, is liker to be wise with Sobriety and Safety, than the Ignorant Intruders into Gods Secrets, and the prating Calumniators that speak Evil of the things which they understand not; and reproach those that speak not as Rashly and Ignorantly as themselves, even in some equivocal unexplained words

Methinks Papists should be so kind to God, as seeing the Pope can tell who is a Damned Heretick, and to be kill'd, (even all that believe not in the Pope, or are not his Subjects,) and who is in Purgatory, and how long he shall stay there: Or how many years Torment the Pope can shorten: They should allow God to know a little more, and that not as one whose Power and Grace is Conquered by impotent

potent Worms, against his absolute Will.

The Five and Twentieth accused Point.

That every one ought Infallibly to assure himself of his Salvation, and to believe that he is of the number of the Predestinate.

Ans. I would fain excuse the man as far as I can, and therefore I hope, that as the man was excusable that did eat Snakes for Snigs, (or Eels,) so he read some Pamphlet of an *Antimonian*, either *Crisp* or *Saltmarsh*, or some other such, or talkt with some of their silly Novices, and thought he had Convers'd with the Reformed Catholicks, or read the Confessions of the Reformed Churches.

The first Sentence is a *Fundamental Truth*, and a *dammable Falshood*, as the Equivocal words are variously understood. And is it not pity that the Priests of the Infallible Church, should put things so *different* into the *same words*, and that in an accusation of so many Churches and Nations; when yet God himself is feigned by them to write by his Spirit so Unintelligibly, that without these Doctors skilful Exposition, it is but like to make men Hereticks, (that is, Adversaries to the Pope and his Clergy.)

To assure our selves of our Salvation [may mean, *to give all diligence to make our Salvation infallibly sure*: This every one ought to do.]

Or it may mean, that *every man ought to believe it as an infallible Truth, that he shall be saved.*] The next Sentence seemeth to make this his meaning in the first: Which if it be, he is a false Calumniator of the Reformed Churches.

But if the first be his meaning, and he deny it, he is an open Enemy to Man's Salvation.

What is all the Scripture for, and all our Religion, but to make sure of our Salvation? 2 *Pet.* 1. 10. *Give all diligence to make your Calling and Election sure.* And if no man can be sure, to what purpose hath God made so many promises of it, expressing the Conditions, (to them that believe, that love God, that forsake all for him,) if no man can know whether he perform the Condition, and that he is within this promise? why doth God lay down so many signs to difference the Children of God from the Children of the Devil, if they cannot be discerned? Sure Heaven and Hell be not like; and yet are the Heirs of Heaven and Hell undistinguishable? Is the Image of God and the Devil so like

that

that none can know them asunder? No, not the man that hath had them both? And why doth God so often call on Believers to Rejoyce, if they cannot know whether they shall be in Heaven and Hell for ever? If you say, *he is not sure to persevere*, many Papists grant that the *Confirmed may*. And why may not *Bradford*, *Hooper*, *Sanders*, and Thousands else, that are Dying by the Sacred blood-thirsty Church, be assured when they are Dying, that they have forsaken Life and all for Christ.

But *oportet mendacem esse memorem* still: Why do you not tell men when the Pope is selling them Pardons, and saving them out of Purgatory, that when all's done they can have no assurance of Salvation? yea, that they ought not to endeavour to make it sure? And whose now is the safe Church and Religion, if a Papist can never be sure that he shall be saved in your Church and Religion; nor sure that he is in a State of Salvation? That is, that he is a true Christian, and hath Charity, and is an honest man?

2. A man that hath got true and clear Evidence that he hath a *Confirmed Faith, and Hope, and loveth God, as God above all*, ought consequently to take it for an infallible Truth, that so Dying, he shall

be saved: Else he must either give God the Lie, that hath promised it, or he must be supposed to be deceived when he thinketh that he believeth and loveth God.

But that every man must believe that he is of the Number of the Predestinate to Salvation, is a damnable Doctrine, because it requireth all the Millions of ungodly men to believe a Lie, yea to believe it as a Divine Truth, and to make God both the Author of the Lie, and of the deceit of our selves by this Command. And when Millions are not of the Number of Sanctified, and therefore not of the Predestinate, if they so continue, what can more harden them in their Impenitence, than to tell them that they must all believe that they shall be saved? How many hundred Protestant Books, and thousand Sermons tell the World that it is the Preachers earnest drift, to save Wicked men from such Presumption, which makes men call them terrible Preachers? Every man is bound to believe Gods promise to be true, and that he himself shall be saved if he be a true penitent sanctified Christian, and so continue, and that else he shall be Damned; and not to distrust God as unwilling to continue the Grace he hath given him.

The Six and Twentieth accused Point.

That every man hath not an Angel Guardian or Keeper.

Anſ. 1. We hold that every true Chriſtian, even the leaſt, hath his Angel who beholdeth the Face of his Father in Heaven: And that Angels are Gods Miniſtring Spirits, for the good of his Elect; and that they guard us and pitch their Tents about us, and bear us up in their Hands, and keep us in and from Danger, and rejoyce at the Converſion of a Sinner, and that we live in inviſible Communion with them, and ſhall be like them.

2. But whether every Chriſtian have *one Angel to himſelf alone*, that guardeth no other, or one Angel guard Hundreds or Thouſands: Or whether ſome (as Lower Officers are ſet over a few, and others as General Officers are over whole Kingdoms,) we leave to the determination of the Infallible Pope, who is bolder with Gods Secrets than we dare be.

3. But till now, I thought they had not been ſo preſumptuous, as to aſſert that *every man hath a Guardian Angel*. Where is there one word of God for this? Is every man *an Heir of Salvation*, or one of Chriſts

Christs *little ones*, or under his promise? Had *Cain* and *Judas* such Angels, and all the *Sodomites?*

Christ made it an argument of *Terrour* to *Persecutors*, that they *offend such as had such Angels* with God: And dare you paint them as Devils, and Burn them, or Murder them by the Dragons Dragoons, if you believe that *every man* hath such a Guardian Angel? Surely Saints, tho' called Hereticks, have such.

The Seven and Twentieth accused Point.

That the Holy Angels pray not for us, nor know our Thoughts and desires on Earth.

Answ. A false accusation. We say not that they pray not for us, nor that they know not our desires, nor any of our Thoughts. We say that Angels are no such Strangers to Saints and sincere Godliness, as not to know that all Godly men desire the Hallowing of Gods Name, the coming of his Kingdom, and the doing of his Will on Earth as it is done in Heaven: They that know what Grace is, and what our Prayers are, know much of our desires: And we do not think that Angels know less of our Thoughts than Devils, who we feel to our Trouble are not altogether

gether unacquainted with them. And those Angels that rejoyce at a Sinners Conversion, are not unacquainted with it.

And as to their Praying, we know not how it is that Angels expreſs their desires to God; but we all agree that they desire our welfare, and therefore may be said to pray for it, if all notified Desire be Prayer. We suppose that they *know and Love us*, far better than we know and Love each other.

But we read that the Heretical *Gnosticks*, or their like, did deceive men, [by *Voluntary Humility, and worshipping of Angels, intruding into those things which they had not seen, vainly puft up by a fleshly mind,*] *Col.* 2. 18, 19. Therefore we dare not pretend to Papal Infallibility, nor boldly to conjecture, how far it is that our Thoughts are known to Angels, nor how much they are ignorant of them; nor *when*, or *how oft*, or *how far*, or in what *manner* they pray for us: How far particularly, and how far only generally, *&c.* Had this knowledge been needful to us, God would have revealed it: Much less do we know what Angel or what departed Soul of a Saint hath the care or charge of our Sheep, and of our Cattel, and who of our Pigs and Geese, and who of our Fruits and Corn;

Corn; abundance of these things we leave to the Infallible Church: As we do their acquaintance in Purgatory, while our acquaintance and Conversation in Heaven, can reach no higher than the prospect which we have in and by the Glass of Scripture *Revelation*.

The Eight and Twentieth accused Point.

That we may not pray to them.

Ans. 1. We may desire Living Saints to pray for us, and this may be called Praying to them: So a Child prayeth to his Father or Master. But we pray not to dead Saints nor Angels: 1. Because we have an hundred Commands to pray to God, and not one to pray to them, and where there is no Law, there is no Transgression or Sin. Therefore while we are sure it is no Sin to forbear it, and know not but it is Sin to do it, we go the safe way: If they say, it is against the Popes Law or his Clergy's, we say with *Paul*, it is a small thing to us to be judged of man, (who can but kill our Bodies,) we have one that judgeth us, even the Lord. Let the Pope Damn us if he can.

2. As the first Commandment forbiddeth us to have any God but one, so the second

ſecond forbiddeth us to worſhip ſo as the Heathens did their Idols, becauſe it is Bodily interpretative Idolatry and Scandal: But the Heathens uſed to pray to their under Deities, whom they judged to be much like that which the Papiſts judge of Angels, and praying to Inviſible Spirits is to imitate them as ſcandalouſly as praying toward Images: No wonder therefore that you ſo uſually leave out the ſecond Commandment.

3. Gods Word is the Rule of all acceptable Religious Worſhip, (tho' but a General Rule in many Modes and Circumſtances,) and therefore we fear ſwerving from it.

4. Angels themſelves never demanded it, nor Chriſt beſpake it for them, yea, they twice forbad it *John: See thou do it not.*

5. Angels being more holy than we, are more for the Glory of God, and the hatred of Creature arrogance and Idolatry; and as God calleth himſelf ſpecially *Jealous* againſt *bodily Worſhip* like *the Idolaters*, in the ſecond Commandment, ſo *Angels* are *more jealous* againſt it than *we are.*

6. As Angels ſaid, *See thou do it not, ſo contrarily Satan tempted Chriſt, with the offer of the Kingdoms and glory of the World,*

to fall down and worship him. Therefore we had rather hearken to the Angels than to Devils: And fear, they that do otherwise, worship Devils for Angels, because *only Devils* have sought such Worship. And the Devil oft turneth himself as into an Angel of Light to deceive, as his Ministers do into Ministers of Righteousness.

7. We know not when Angels hear us, and when they do not: And therefore know not when and how to pray to them.

8. As we are sure that God would have bid us do it, if he would have us do it, so we know that he is allsufficient to tell *them what* and *when* to doe for us; and to *pray to him* is the way to secure *their Service.*

9. And we know that there is one Mediator between God and Man, whose Intercession is sufficient.

10. And we know that Christians praying to Angels and separated Souls, greatly hardeneth the Heathen World that pray to separated Souls, and Dæmons that are their Sub-deities.

11. And when these men say not, *we must* pray *to Angels*, but *we may do it*; what horrid Murderers are they, that will Burn, Kill, and Damn men, for not doing all

all that *they think* they *may do*, without any *must* or Divine Obligation? Why take they it not at best, as part of their Works of Supererrogation?

12. The Deceiver prophaning the Scripture, 1. Puts *Jacobs Benediction* desiring the Angels guard on his Son, to be a prayer to Angels. Yea, when the Fathers say, that Angel was Christ himself.

2. And *Jacobs* words to the Angel that *appeared* to him, to be a reason for our praying to unseen Spirits: If they *appear* to us, we shall the better know what and when to speak to them.

The Nine and Twentieth accused Point.

That the Angels cannot help us.

Ans. This is too gross stating of Controversies for a Collier or a Cobler, tho' not for a Doctor of Infallible Church.

1. We say, that not only an Angel, but a Man, an Ass, (as *Balaams*,) a blast of Wind, Flies, Frogs, Lice (as in *Egypt*,) can help us, when God sendeth them to help us.

2. We believe that Angels are specially Empowred and willing for it. So that they

they are Gods Eminent Miniſtring Spirits for the good of his Elect.

3. But we believe that they can do nothing for us, but what God empowreth and Commiſſioneth them to do. He that *Curſeth* thoſe that *truſt in man*, and *make Fleſh their Arm*, inſtead of *truſting God*, will ſo Curſe them that *ſo truſt in Angels*. But yet we may and muſt *truſt man and Angels*, according to their ſeveral meaſures of Gods authorizing and enabling them. The great Mercies of Protection and aſſiſtance that God giveth us by Angels, is the matter of much of our daily thanks to God: And I am daily thankful to Angels themſelves; and I think I love them better than any Friends on Earth, becauſe they *are better*, and *love God better*: And I am the willinger to Die, becauſe I ſhall go to the World of Love, where as God and Chriſt is Love, ſo Angels love God, and we for his ſake, better than I love my ſelf, while our Papiſts that pray to Angels, devour the blood of Saints.

The Thirtieth accuſed Point.

That no Saint Deceaſed, hath after appeared to any on Earth.

Anſ.

Anſ. A meer falſe Calumny. What Proteſtant Confeſſions have any ſuch Article? How know we what hath been done of that kind in all the World to this day? Read but Dr. *More*, and Mr. *Glanvils* Books of Apparitions, and Mr. *Ambroſe*, and Mr. *Lawrences* Books of our Communion with Angels. Read *Zanchius*, *Luther*, *Melancton*, *Manlius*, *Lavalu*, *&c.* and you may ſee that this is no Proteſtant aſſertion. We know that Chriſt appeared to *Saul*, and that many Bodies of Saints aroſe at Chriſts Death, and appeared to many: And what the Witch of *Endor* ſhowed as *Samuel*, we know not: We only ſay, 1. That it is much liker that Apparitions are oftest made by Devils or bad Spirits that dwell in the lower Regions, than that bleſſed Spirits come from Heaven. 2. But yet ſeeing Angels thence appear, we cannot ſay that Holy Souls never do. 3. But that God will not have it to be any ordinary or truſty means for Men's Salvation: For we cannot know when it is a Holy Soul, and when a Devil: And they that will not believe *Moſes* and the Prophets, (and Chriſt,) neither will they believe tho' one roſe from the Dead: It's no Article of our Faith, that they ever did appear or

not.

not. And if these men think otherwise, why must this Opinion more than Ten thousand such, be obtruded as necessary on all others?

The One and Thirtieth accused Point.

That the Saints Deceased, know not what passeth here on Earth.

Ans. Confusion and Calumny. There is knowledge *Immediate* by *Intention*, and *Mediate* by *Notification from others*. And there is *knowledge perfect*, and *in part*.

1. We take not on us to know the extent of the knowledge of separated Souls. And these proud Infallible men know no more than we, but so much less, in that they know not their own Ignorance: Yet neither *Lilly*, nor any Astrologer, nor Conjurer, that ever I heard of, that pretendeth the greatest acquaintance with Spirits, did ever pretend to make their Opinions of them necessary to Salvation; nor to kill all Dissenters as Hereticks, but the Vice-Christ and his Church, we cannot know all that they pretend to know. And why must we needs know whether ever such Souls appeared? If they did, we will try what they are by the word of God, which

which is our Rule. And why must we know how *much they know?* We know that they are not Omniscient, nor Omnipresent. And how much they know by present Intention, not one of these Pretenders know. That they know more than we, and know much by the notices of Angels or one another, and specially of the General State of Christs Kingdom on Earth, we make no doubt: And what Christ himself maketh known to them, we know not. O! what sort of men are these, that forbid us to Read the Word of God, and yet obtrude on us (on dismal Penalties,) so many things more than all the Bible doth contain!

The Two and Thirtieth accused Point.

That the Saints pray not for us.

Ans. Equivocal and false. 1. All Saints on Earth pray for us: It is part of the Communion of Saints.

2. We say of the Prayer of departed Souls, the same that we said before of the Prayer of Angels. Their General Requests for the Church and against Enemies, proveth not to us what extent their knowledge of particulars hath, nor what particulars they ask, nor that every Christian can

can say that they pray for him, and that in his particular cases.

The Three and Thirtieth accused Point.

That we ought not to beseech God, to grant our prayers in favour of the Saints, or their Merits: Nor do we receive any benefit thereby.

Ans. This is before answered to the 17*th*. Accusation. I told you that we hold, that God blesseth Children for their Holy Parents sakes, their Relation making the welfare of the one to be the others: And God blessed others for *Josephs* sake, and sometimes preserveth whole Countries for the sake of the Godly there: And on what account, and how far, I will not again repeat.

And the Union and Communion of Saints in Heaven and Earth are so near, that I dare not say that God doth any good to any one faithful Soul, that is not in some respect for the sake of all the rest; as the Cure of an aking Tooth is for the sake of all the Body: That is, 1. For the good of the whole. 2. And done out of love to the whole.

But this will not satisfie confounding Deceivers. No doubt it is dead Saints that he

he meaneth: And what he meaneth by *Merits*, I ſuppoſe he knoweth not himſelf; or elſe he would have told us: How far we own, or abhor the pretence of *Merits*, I ſhewed before. All Saints are ſaved by the full ſufficient Merits of Chriſt, and have none at all of their own, unleſs the amiableneſs of Grace freely given them be called their *Merits*, as a thankful Child more deſerveth his Fathers Love, (that is, *is more Lovely*) than a Rebel that ſcorneth him; and a piece of Gold deſerveth to be eſteemed above Dirt; and a Nightingale above a Toad. Yea their own Jeſuit *Vaſquez*, not only denieth all Merit of God in Commutative Juſtice, (as all ſave *Romans* and a few ſuch Sots do,) but alſo in point of *diſtributive Juſtice*, by which he ſeemeth to deny Merit more than Proteſtants do. For by *Merit* we mean but *Moral aptitude, for the reward of a free Benefactor who is alſo Rector, when the ordering of a free Gift ſuſpended on official Conditions, is ſapientially made a means of procuring Obedience.*

Whatever God hath promiſed to give us for other Men's ſake, that he will ſo give. But our Faith ſhall not go beyond his Promiſe: If God have told us any where, who Saint *Nicolas*, and St. *Becket*, and

and St. *Christopher*, and St. *Joan*, and St. *Jane*, and St. *Winifrid* are, and what they were to us more than others, and that they were real Saints, and that he hath promised us Mercy for their sakes, and bid us pray to him for their Meriting for us; let them shew us this in his Word. But if it be only the Popes Command and Promise, let his Subjects obey and trust it.

We are certain that none but Saints are saved: And why then must I go to God, for the Merits of St. *Nicholas*, or St. *Bridget*, any more than for the Merits of all the rest, which are many Millions?

As God is jealous of his Honour against Idols, so is he of Christs Honour against *Antichrists* and false Mediators, and we must do nothing that seemeth to ascribe any part of Christs proper Office of Mediation to any Creature: And doth it not seem so, if we pray, *Lord hear, pardon and save me for the Merits of Becket or Bridget, &c.* For what more can we say of the Merits of Christ?

But still mark, that these men say not that, *we must pray thus for the Merit of Saints*, but that we *may*: And must all be Burnt or Damned that will not do all that the Pope thinks they *may do*?

That

That we receive no benefit by them, is a forged Calumny and not our Doctrine: We believe that the *Jews* had benefit by *Abraham*, *Moses*, *David*, when they were Dead: And that the Reformed Churches have had benefit by the Blood of the Martyrs, shed by the Blood-thirsty Papists to this day; and that the whole Church hath benefit by the Writings of *Chrysostom*, *Nazianzene*, *Augustine*, *&c.* *Luther*, *Calvin*, *&c.*

The Four and Thirtieth accused Point.

That we ought not expresly to pray them to pray or intercede to God for us.

Ans. There was enough said of this before, about praying to Angels.

When God bids us pray to dead Men's Souls, we will do it. Till then your saying *we may do it*, proveth neither *may* nor *must* to us. Why then cannot you keep your [*may*] to your selves? Never a Conjurer in *England* can tell us, *how far Souls in Heaven can hear*, nor *where* and *when* they are present or within hearing; nor which of them are so, whether all, or one, or which: No nor whether those Saints that understood not Latin on Earth, do understand Latin Prayers sent up from Earth, when

the Speaker himself understandeth them not. Alas! Christian Reader, what a dark uncertain Worship, like Charming, would this Infallible Church compell men to offer the most Holy God, while they accuse his Word of ensnaring dangerous obscurity.

We will pray to those alive, that we know do hear us, to pray to God for us, for the sake of Christ: But it's but profanation of the Scripture, to say, that because *Luke* 16, a man in Hell supposed to see and hear *Abraham*, did pray him to send *Lazarus* on Earth; therefore we that neither see nor hear the Dead, should pray to them. But *Dives* prayed in vain, and so may you. And what if those Souls should prove to be in Purgatory? Must we pray both *to them* that are in Purgatory, and *for them* also? And is it certain that the Pope and all his Church, are sure which Saint is not in Purgatory, when all are there or worse (say they,) that ever sinned and did not Pennance for it?

The Five and Thirtieth accused Point.

That the Bones or Relicks of the Saints are not to be kept or reserved; no Virtue proceeding from them after they be once dead.

Ans.

Anſ. 1. Where hath God Commanded us to keep them, for *the Virtue that proceedeth from them?*

2. We deny not but a man may keep a Skeleton or Skull, and if it be his Fathers, we will accuſe him no higher than of Imprudence and Paſſion. But what proof have you of *Virtue proceeding from Bones*, till you ſee it by experience? Is it any appointed means for God to work Miracles by? And how know you that all were Saints that the Pope calleth ſo? Had all the Debauched Popes of *Anno* 800, 900, 1000, skill Infallible to know Saints from Hypocrites? And hath God promiſed Virtue to all their Bones? And are you ſure that *they are their Bones?* Alas! what numerous Tricks have men to truſt to, to deceive themſelves and others, that yet will not obey Chriſts plain Commands, and truſt his promiſe!

The Six and Thirtieth accuſed Point.

That Creatures cannot be Sanctified, or made more holy than they are already of their own Nature.

Anſ. A down-right ſlander. 1. We believe that *all men* that ſhall be ſaved, are or

ſhall be Sanctified, and made more holy than they are of their own Nature.

2. We believe that to the *Pure, all things are Pure*, and are *Sanctified by the Word and Prayer*: And that whatever we *do, we ſhould do it to the glory of God:* And when a Chriſtian devoteth and uſeth his Food, Eſtate, and all to Gods Service, it is Sanctified.

3. We believe that a Temple, a Font, a Table, and Utenſils, may well be ſeparated from common uſes to Gods Worſhip: And that *Separation* is a ſanctifying of them.

To be *Sanctified* or *Holy*, is but to be *ſeparated from common uſe, to Gods ſpecial Service, according to the nature of the thing uſed.*

1. *Godly men* are *Sanctifyed and Saints*, becauſe by Soul-conſent and Devotion, and Practice, they are ſincerely ſeparated to God, from the ſlavery of the World, the Fleſh and the Devil; being Habitually and Predominantly lovers of God and Holineſs, by the grace of Chriſt and the Holy Ghoſt.

2. Profeſſed Chriſtians are Sacramentally Sanctifyed, when by outward Baptiſm, they are devoted to God in Chriſt.

3. Even

3. Even bad Ministers are externally sanctifyed, as separated and consecrated to a Holy Office.

4. Temples, and Books, and Church Utensils are sanctifyed, when by men they are separated from common and unclean usage, to Gods Worship. So that tho' *Holiness* in all be *this separation to God*, yet, as the Persons and things are not the same, so neither is their *Holiness in specie*, but only *in genere*.

And there is a *Superstitious* and an *Idolatrous Mock-Holiness*, when men will devote that to God and Holy uses which he abhorreth, or accepteth not, nor ever required of them: And say as the Hypocrite Pharisees, *it is Corban*, who required this at their hands? The Hypocrites and Idolaters have always been forward for this unrequired Mock-Holiness, to quiet their Consciences, instead of real saving Holiness. It's Cheaper and Easier to have Holy-Water, Holy-Oil, Holy-Spittle, Holy-Images, Holy-Crosses, Holy-Vestments of many sorts, Holy-Altars, Holy-Shrines, and Pilgrimages, Holy-Bones, and Chips and Places, than to have *Holy-Hearts and Lives*, which love God, and Grace, and Heaven, above all this World and Life it self, and by the Spirit mortify all fleshly Lusts.

The Seven and Thirtieth accused Point.

That Children may be saved by their Parents Faith, without the Sacrament of Holy Baptism.

Answ. Can you unriddle this charge? Whether the man mean that they may be saved by Baptism without their Parents Faith? Or that both must be conjoyned as necessary to Salvation? He will not tell us that.

1. That God hath made abundance of promises to the Seed of the Faithful, and taketh them into the Covenant of Grace with their Parents, and saith that *they are Holy*, 1 *Cor.* 7. 14; Protestants have copiously proved against Anabaptists and Papists. But it is Gods Mercy, and Christs Merit, Grace, and Covenant, that they are saved by: The Parents Faith is but that Qualification and Relation, which maketh them receptive and capable of this saving Grace. The Parents Faith saveth themselves, but as the Moral-qualifying disposition and condition of Gods saving Gift: And to Infants it is required, not that they be *Believers*, but *Believers Seed, devoted to God* by *Parents* or *Pro-Parents*, whose they are.

2. We

2. We doubt not, but regularly, where it may be had, this Dedication ſhould be ſolemnly made by Baptiſmal Covenanting: Ask the Anabaptiſts whether we hold not this. But we believe, that as *private Marriage maketh Husband and Wife before God*, but ſolemn Matrimony is neceſſary for publick Order, without which they may be puniſhed as Fornicators: So if an Infant be the Child of one believing Parent, dedicated to God, he is *Holy* and in the *ſame Covenant* with the Parent, (and were elſe unclean:) But that *before the Church*, he is not regularly to be judged in Covenant till it be ſolemnized in Chriſts appointed way by Baptiſm.

Still excepting where Baptiſm cannot be had; and there even ſober Papiſts ſay, that the *Votum*, the Vow, or deſire, will ſerve.

And this neceſſity is manifold: 1. When the Child dieth, before Baptiſm could be had.

2. Where there is no capable Perſon to do it, or that will not utterly deprave it.

3. When the Parent is an Antipœdo-Baptiſt, and omitteth it, thinking it a Sin. If they think that the Infant is not ſaved by the Parents Faith, why ſhould they think, that believing Parents Children are damned

ned becauſe the Parent Erreth in ſuch an external thing?

But Papiſts, that turn other parts of Holineſs into Form and Ceremony, and make a Religion of the Carkaſs mortifyed, would here alſo perſwade People that the very outward act of Waſhing, is of ſo great moment with God, that though it were the holyeſt Perſons or their Seed, a miſtake, or a delay, or ſurprize of Death, will damn them if they be not Baptized, (or Martyred.) This tendeth to Subject all to the Mercy and Dominion of the Prieſts, that they may ſeem more neceſſary to Salvation than they are, or at leaſt their external Forms, by Lay-men or Women Baptizers adminiſtred.

Conſtantine himſelf, the Churches great Deliverer, was not Baptized till near his Death: Are they ſure that he was till then in a ſtate of Damnation, and had been Damned if he had ſo Died? Methinks in gratitude, the Church of *Rome*, ſhould have caſt him no lower than the Torments of Purgatory.

The Eight and Thirtieth accuſed Point.

That the Sacrament of Confirmation is not neceſſary, nor to be uſed.

Anſ.

Anſ. You may ſo mean by the Word [*Sacrament*] and [*Confirmation*,] as that we do deny them. And you may ſo mean, as that we are more for them than you are.

1. If by a *Sacrament*, you mean one of Gods Inſtitution, appointed by him to be his Solemn Delivery and Inveſtiture in a ſtate of Chriſtianity or neceſſary Grace; and if by *Confirmation* you mean Arch-Biſhops anointing Infants, or Ignorant Children, or Perſons, with hallowed Oyl, compounded once a year, and his Ceremonious boxing them, and ſuch other Formalities; then we deny that ſuch *Confirmation* is any ſuch *Sacrament*, nor is neceſſary, or to be uſed; becauſe Holy things are not to be mortyfied and profaned.

2. But if by a [*Sacrament*] you mean, but a Solemn renewal of our Covenant with God in Chriſt; and by *Confirmation* you muſt, that thoſe Baptized in Infancy ſhould at due Age, *underſtandingly*, under *the Paſtors* hand *or Cure*, profeſs their ſerious perſonal Conſent to that Covenant which by others they imputatively made in Baptiſm; we are ſo far from denying this, that we think till this *Solemn perſonal Covenanting, and owning their Baptiſm with underſtanding and ſeeming ſeriouſneſs, be*

mad. the Entrance into the state of Adult Church Communion, the woful Corruption of the Church is never to be well healed; but while one side turn Confirmation into a dead Shadow and Mockery, and the Anabaptists scandalized Heresie, are all for Rebaptizing instead of Confirmation, *Prophanation* and *Schism* will gratifie Satan. You know, that the *English* Bishops practise *Confirmation*, and the Liturgy describeth it as I here do: And are the Church of *England* no Protestants? And divers Protestant Non-Conformists here have about 29 and 30 years ago, written full Treatises for Confirmation.

The Nine and Thirtieth accused Point.

That the Bread of the Supper of our Lord was but a Figure, or Remembrance of the Body of Christ, received by Faith, and not his true and very Body.

Ans. 1. Protestants hold, that as all words are to be taken according to the usage of the Subject or Science that they are used about, Physical Terms Physically; Rhetorical Rhetorically, Geometrical, Astronomical, Arithemetical, accordingly, Law Terms according to Law, and Moral and Theological Terms Morally and

and Theologically; so, if as *Naturalists*, we ask what the *matter of that Sacrament is*, we say *Bread and Wine*: If as *Moralists* and *Theologues*, we say, *it is the Body and Blood of Christ*: As if you ask of a Gold and Silver Coyn, what it is in a *Natural Sence*, we say, *it is Gold and Silver*: But if you ask in a *Civil*, *Political and Law-Sence*, we say, it is a 20 *s. piece*, a *Jacobus*, a *Carolus piece*, or it is a *Crown*, or a *Shilling*. So we say that *Sacramentally* and *Morally*, and *Relatively*, that which is *naturally true Bread and Wine*, is yet also the *true Body and Blood of Christ*: And we say not that it is only a *Figure* and *Remembrance*, but it is *such a Figure as is Representatively his very Flesh and Blood*: And it is to *Deliver to us*, *and Invest us in a Spiritual Union with Christ himself*, *and right to his saving Grace*.

A proxy that as *Representative* of a Prince Marrieth a Foreign Lady, is more than a *Remembrance*; and so is *his Image*, if it be used in the Marriage. A Key, or a Twig and Turf, by which Investiture in Houle and Land is delivered, and a *Staff* and *Ring*, by which Bishopricks were of old delivered by Investiture, are all more than a *bare Remembrance*.

2. As to your implied Doctrine of Transub-

substantiation, that after the words of Consecration, there is left no real Bread and Wine, it is Copiously and undenyably proved a Novel Doctrine, so monstrous, as if it had been formed to engage Mankind in a Renunciation of Christianity, Humanity, and common Senses, and to be an obliging profession of this Renunciation. It is enough for us to believe, that after the true Consecration, it is no more *meer Bread and Wine*, (as after the Coyning a 20 *s.* Piece, a Crown, or a Noble, or an Angel, it is not *meer Gold*, but the said named Coyn.) But if ever Satan shewed himself a Dragon, under the Name of an Angel of Light, it was when he made the Canons of the *4th. Laterane* General Council under *Innocent* the 3*d.* that set up Transubstantiation, and the Murdering of all that deny it, of deposing Princes that will not exterminate them. This adjuncts and effects will shew the difference between this Counterfeit Sacrament and Christ. Christs Sacrament was instituted to be a Sacrament and Covenant of deareſt Love between God and Man, and one another: But as Satan, when he Covenanteth with Witches, to sell him their Souls, must have it sealed by his sucking their Blood, so the seal that he set to the Monster of Transubstantia-

tiation, was that his Church and it must live by the blood of those that own it not.

But what will convince men, that by Noise and Worldly Interest have Conquered all that is proper to a man, yea, or a living sensible Animal.

1. They pretend Christs Words, *This is my Body*, when they know that it was his ordinary parabolical phrase, and they will take this Physically and singularly as different from all the rest. Tho' he say, *I am the Door, I am the Vine, and ye are the Branches, and my Father is the Husband-man, and the Field is the World, and the Tares are the Children of the Wicked one, and the Harvest is the end of the World, and the Reapers are the Angels; they that received the Seed by the High-way, are they that, &c.* And so he speaketh usually.

2. They know that in 1 *Cor.* 11. *Paul* calls it Bread after the Consecration, three times in the three next Verses: And would they have Burnt *Paul* for a Heretick? What can they devise against these plain words?

3. They sentence all to Death and Hell that will believe their Eyes, Taste, Feeling or any Sense of themselves, and all others, that perceiveth *true Bread and Wine* after Consecration.

4. Here-

4. Hereby they make God as *Creator*, the *Grand Deceiver* of the World, by deluding all Men's Senſes.

5. And hereby they overthrow all *certainty of Faith Divine and Humane*. For Senſe and Humanity are before *Faith* and *Chriſtianity*, and their perception preſuppoſed: And if Senſe be preſuppoſed fallible, yea falſe, Faith muſt needs be ſo: For we are not ſure that ever we ſaw a Book, or Man, or Light, or heard man ſpeak, or what he ſaith: And how can he believe Gods Word or the Popes, or Prieſts, that is not ſure that ever he heard or ſaw them?

6. They feign every ſottiſh filthy Prieſt, to work more Miracles at his pleaſure, by his tranſubſtantiating, than Chriſt or his Apoſtles did.

7. They enable a drunken Prieſt to undoe Bakers and Vintners, by ſaying the words of Conſecration *Intentione Conſecrandi* over all their Bread and Wine: And then they have none left.

8. They feign Chriſt to have eaten his own Body by his Body, and either that the ſame Body did eat it ſelf, or that he had two Bodies that did eat neither.

9. They feign that his whole Body did eat his broken Body, and that his Diſci-

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ples did eat it, before it was broken; and drank his shed Blood before it was shed.

10. When two General Councils *C. P.* the *5th.* and *Nice* the *2d.* tell us, that Christs body in *Heaven now is not Flesh and Blood*, and *Paul* saith 1 *Cor.* 15, that Flesh and *Blood cannot inherit the Kingdom of God*, yet they maintain that Christ hath had these 1600 years a body of *Flesh and Blood.*

11. They feign abundance of Accidents without subject Substances, that are the Accidents (Quantity, Quality, *&c.*) of nothing.

12. They feign a sottish Priest to make his Maker day by day.

13. When Christ saith, *He that eateth my Flesh, and drinketh my Blood, shall live for ever*; they feign the most wicked men to eat his Flesh and drink his Blood.

14. They feign Mice to eat God.

15. They feign every wicked man to eat his God, and digest part of him into his own Flesh and Blood, and cast out the other part into the Jakes.

16. They teach men to commit Idolatry, by worshiping Bread as God.

17. All this is enforced by Fire and Sword, against the Blood of Holy men.

18. All

18. All this is *Novel Hereſie*, contrary to the Doctrine of the Univerſal Church, for a Thouſand years after Chriſt and more.

19. It's contrary to *Paul*'s Quere, 1 *Cor.* 12. *Are all workers of Miracles?* underſtood Negatively.

20. It's feigned a ſufficient ground to depoſe Princes, and deſtroy whole Lands.

But theſe things, and ſpecially the forged Miracles of the Tranſubſtantiation, are more largely confuted in many Treatiſes.

What hope of ending any Controverſies with Papiſts, that agree not with us in the credit of Senſes as Heathens do? Can we bring any Controverſie to a plainer iſſue, than to all Men's common Senſes, about due Objects and due Mediums? And is there any diſputing where no principle is agreed on?

The Fortieth accuſed Point.

That we ought to receive under both kinds, and that one alone is not ſufficient.

Anſ. It concerneth them that deny this, either to keep men from Reading Gods Word, or to tell them it is falſe, and

and the Pope's is true that contradicteth it: What is a flat defyance of God or his Word, if this be not? Christ saith, *Matth.* 26. 27, 28. *Drink ye all of it: For this is my Blood of the New-Testament, which is shed for many, for the remission of sins.* And St. *Paul* saith, 1 *Cor.* 11. 23. *I have received of the Lord that which I delivered to you: That the Lord Jesus, the Night in which he was betrayed, took Bread, &c.* Vers. 25. *After the same manner also he took the Cup, when he had Supped, saying, This Cup is the New-Testament in my blood: This do ye as oft as you drink it, in remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come: Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord: But let a man examine himself, and so let him eat of that bread, and drink of that Cup.*

These words do so plainly say, *it is bread after the Consecration*, and do so plainly require *all to drink of the Cup, as well as to eat of the Bread*, that the Infallible Clergy are fain to accuse the Light of Darkness, the Text of deceitful Obscurity, till the Pope and his Prelates have expounded it, by giving it the Lye: Just like

like the Knave in *Ignoramus*'s Play, that Proclaimed the man to be Mad, from whom he intended to extort Money, that is, for binding and abusing him. What is it to proclaim Christ and *Paul* to be Fools, that could not speak Sense, if this be not?

But the Doctors have also contradictions to charge on Christ, even that else-where he saith, [*He that eateth his Flesh shall live for ever:*] *Ans.* 1. That is, *He that trusteth in a Sacrificed Christ as the means of his Salvation, as bread* is the *means* of *natural Life:* He that would not understand, cannot understand the plainest Words: But doth Christ say, that *any man eateth his flesh, that drinketh not his blood?* Or that he shall have *Life, that doth the one without the other?*

2. And seeing they take every Rogue that eateth their Wafer to eat Christs Flesh, do they not here falsly say that all such shall have Eternal Life: O happy (miserable) Church, that hath Eternal Life, how wicked soever, for eating the Wafer, and calling it Christs Flesh! And all this, that *Faith* may not be thought to be meant by eating.

3. But seeing it must needs be eating by the Teeth, or by Flesh eating that is meant, they have found out a crafty literal way:

Christ

Christ saith that *he loveth and cherisheth his Church as his own Flesh, and we are Members of his body, of his flesh, and of his bones:* And so they that Murdered a Million of the *Albigenses, &c.* and Massacred 40000 in *France*, and 200000 in *Ireland*, and Burnt them in *England*, *Germany*, the Low Countries, and Tormented and Killed them in *Bohemia*, and many other Lands, did learn the *literal way of eating Christs Flesh.* And who doubts but the Devil tells them that they shall *thereby obtain everlasting Life?* But why then are they *against drinking his blood*, when actually they draw it out by streams? Perhaps by Burning his *Bones*, (as they did *Bucers*, *Phagius*, *Wickliffes*, and 1000 more;) they think that their Teeth scape the trouble of gnawing them, and thus they feed on Christs body, flesh and bones: For their Masters beat Witches if they bring him not account at every Meeting, of some mischief that they have done.

3. And what but flat opposition to Christ, should move these men to forbid one half of his Sacrament, which he calls the *New-Testament in his blood?* One would wonder what should be their Motive: It is no matter of Pleasure, Profit, or Honour: This very Deceiver had more

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wit than to pretend Antiquity for it, or any one ancient Doctor of the Church. They dare not deny (save to Ignorants and Fools,) that it is a Novelty contrary to unquestioned Consent and Practice of all Christs Church, for above a thousand years, or near at least. It is undenyably against *Christs Institution and Command, against his Apostles Doctrine, and Scripture Practice*; against all the Judgment and Practice of the ancient Church, against the Nature and Integrity of the Sacrament, against the Concord of the Church, that will never Unite against all these, against the Sense and Comfort of Believers. What then doth over-rule so many men to Tear the Church, to Murder so many *Bohemians* as they did, *&c.* for such a thing as this is? Reader I will tell thee all that I know: The Devil is in constant War against Christ and his Kingdom, and the Souls of men: As he thought he could have triumphed in making *Job* curse God to his Face; so he would fain shew that he can make Christs own pretended Ministers oppose and despise the plainest of his Commands, and defie his Word and him to his Face. To this he gets by the baits of Worldly Wealth, Honour and Dominion, a sort of Fleshly Worldly men to be Bishops,

ſhops, whoſe very hearts are againſt the Laws of Chriſt: And puffing up theſe men by degrees, he tells them how they muſt be Great, and arrogate Power equal to Chriſts Apoſtles, and ſo domineer over the Souls of men; and all this on pretence of honouring Chriſt: And having gotten a Generation of groſs ignorant debauched Villains, into the Papal elevated Seat, and the Ruling Church Power, when ſome poor Woman once or twice ſhed ſome of the Wine, or a Prieſt chanced to ſpill it, their prophane Holineſs decreed that they ſhould drink the Wine no more (ſave the Clergy,) but ſhould eat Chriſts Blood, which they ſaid was in his Fleſh, and a while they dipt the Wafer in Wine; and then pretended Infallibility being their vain Glory, they muſt not change leſt they ſhould ſeem to be fallible, and ſhould Repent; for Repenting undoes Satans Kingdom.

The One and Fortieth accuſed Point.

That there is not in the Church a true and proper Sacrifice; and that the Maſs is not a Sacrifice.

Anſ. True and *proper*, if the words are intelligible, are put againſt *falſe* and *equivo-*

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cal or *figurative*. And what man can tell us which Sence of the word [*Sacrifice*] must be taken for the *only proper Sence*, when with Heathens and Christians the word is used in so many Sences, and there are so many sorts of Sacrifices? This man would not tell you whether it be the *Thing* or the *Name* that he controverteth; that would be to come into the Light. If it be the *thing*, we never doubted but divers *things* are and must be in the Church, which are called *Sacrifices*, some in Scripture, and some by Papists: And some things by them called *Sacrifices*, are in their Church which God is against.

If it be the *Name* that is the question, we know that in a General Sence it may be given to many things of different Species, and equivocally yet to more; but which Sence to call *proper* among so many, let quibling Grammarians tell him: We strive no further about *Names*, than tendeth to preserve the due Judgment of *things*.

Sometime a *Sacrifice* signifieth *a second thing offered to God by way of worship.*

Sometime more strictly, somewhat supposed highly to gratifie or please him, offered to expiate some Crime that displeaseth him, or by pleasing to procure some benefit from him.

Among

Among Heathens and *Jews*, there were various sorts of *Sacrifices*: Some Hilastical, some Eucharistical: Some of things Lifeless, and some of Living Creatures; where strictly *part was burnt* and so *offered* to God, and part given to the Priest, and part eaten by the Offerers.

We hold, 1. That Jesus Christ offered his Body on the Cross a Sacrifice to God for the expiation of Sin, as a thing pleasing to God, in a sence which no other Sacrifice ever was or is; not that God delighted in his Blood, Pain or Death as such; but as *finis gratiâ*, it was the most excellent means to demonstrate his Wisdom, Love, Justice, and Mercy, and save a sinful race of men, with the honour of his Law and Government.

2. We hold that Christ hath instituted his Sacrament, to be a visible *Representation* of this his Sacrifice, both for *Commemoration* and for *actual Investiture* and *Collation* of Christ to be our Saviour, and Head in Union, and of his Grace and Benefits, Pardon, Reconciliation, Adoption, Justification, Sanctification, and Title to Glory. And we know that the ancient Churches called this often *a Sacrifice*: Not in the same sence as Christ was our Sacrifice; nor as the *Mosaical* Types were *Sacrifices*;

crifices; but a *Repreſentative Sacrifice*, repreſenting Chriſts own. But we are the ſhier to uſe the name Sacrifice, where Papiſts apply it to Idolatry.

3. We know that all Chriſtians are bound to dedicate themſelves to God, and even to lay down their Lives when he requireth it; and bound to offer him penitent Confeſſion, Praiſe, Thanksgiving, and to give Alms to the poor, and ſerve and honour him with all their Wealth and Power. And all theſe are called *Sacrifices* in Scripture, becauſe they are *ſacred oblations, acceptable to God through the merits of Chriſts Sacrifice.*

Is not this man a Calumniator then, that ſaith we hold, [*that there is not in the Church a true* and proper Sacrifice,] unleſs he call none true and proper but what no man can offer to God.

But what ſay we to the *Sacrifice of the Maſs?* We ſay, that for the Prieſt to pretend that after his words, Bread is turned into Chriſts Fleſh in a Phyſical ſence, and Wine into his Blood, and that this is our God, and that he ſacrificeth this God to God, and eateth and drinketh him ſo ſacrificed, and that all that ſo receive him have Eternal Life: This is a prophanation of Holy things, a deceiving of Souls, a blaſ-

blaſpheming of Chriſt, and Idolatry againſt God. And all ſacrificing in their Maſs, that is more than a *Repreſentation of Chriſts own ſacrificing himſelf, for Commemoration and Communication of the gifts of his Teſtament, and the expreſſion of our Gratitude, and Devotedneſs to God by him*, is their own prophane invention.

How do they offer his broken body and blood thed, any otherwiſe than *Repreſentatively*, unleſs they kill him, and eat him when he is Dead? It was only a Repreſentation of his own *ſacrificed* Body and Blood, which he made at the Sacrament himſelf; not then broken and ſhed, but to be broken, ſlain, and ſhed ſoon after, (unleſs he had two bodies, one dead and one alive.) The Sacrament indeed was called a Sacrifice by the ancient Churches, to ſignifie that it is not Chriſts body as *now glorified in Heaven* that is there *Repreſented, but his body as once fleſh and blood ſacrificed on the Croſs:* And how can it be that, but by *Repreſentation, ſacrificing* it was *killing it:* Do they kill Chriſt a thouſand thouſand times over, yea, and kill his *Gloryfied body*? He hath no exiſtent Fleſh and Blood in Heaven, ſpeaking properly and formally; but a *Spiritual glorified body*, that was Fleſh and Blood on Earth:

And doth every Prieſt turn Chriſts Spiritual glorified body into Fleſh and Blood again? O what a Maſs of prophanation is their Maſs.

The Two and Fortieth accuſed Point.

That Sacramental Unction, is not to be uſed to the Sick.

Anſ. In thoſe Hot-Countries, anointing their bodies was uſed as a great refreſhment for Delight and Health. And Chriſt and his Apoſtles applyed it to the Miraculous uſe of Healing, as Chriſt did Clay and Spittle to a blind Man: And while that miraculous uſe continued, St. *James* bids thoſe that are ſick as a puniſhment for ſome ſin, to ſend for the Elders of the Church, that they may pray for the pardon of his ſin, and for his recovery, and anoint him with Oil, and if he have not ſinned unto Death, (that is, a Capital Crime, which God would have Magiſtrates puniſh with Death, and will do ſo himſelf,) his Sin ſhall be forgiven, and he ſhall be healed.

See now the Malice of the Prince of Darkneſs. He that tempteth men to caſt out half the ſubſtance of the Lords Supper, meerly to ſhew what they can and will, and

and dare do againſt his Word, and temp-teth men to forbid the very Scripture it ſelf, yet to *undoe*, he will *overdoe*, and draw men to be wiſe and Righteous over much: Who would think theſe men are againſt the ſufficiency of Scripture, that will turn its temporary occaſional actions into perpetual Sacraments? They make Conſcience of *waſhing Feet*, of *bearing Palms*, of the *Holy-Kiſs* (but on the Pax) and a *Sacrament* of *anointing the ſick*: And why they make not a *Sacrament* of *anointing the Blind with Clay and Spittle*, of *waſhing at Jordan* or *Siloam Pools*, and of the ſaid *Kiſs*, and *waſhing of Feet*, of *bearing Palms*, of the *Popes Riding on an Aſs*, &c. I know not.

But for the *Name of a Sacrament*, (bring firſt a *Military*, and then a *Church Term*, not uſed in Scripture) we will not quarrel with them: They may laxly extend it to almoſt any Ceremony or ſign Religiouſly uſed, rightly or wrongly. But, 1. They uſe that to the *Dying*, when they judge them *paſt hope*, which St. *James* ſpake of uſing for *Recovery*.

2. They uſe that as an *ordinary thing*, which was to be uſed only for *miraculous Cures*: and yet ſhew not that they have the Faith or gift of Miracles, nor cure any by it.

3. They *force men* to that feigned Sacrament now ceased with that gift, which was used to none but such as Voluntarily desired it. Why are they not contented to use it themselves, but they must force all others to it as necessary? What Man, Woman, or Child, do you read of in all the New-Testament, that was anointed in order to Death, save a Woman that meant no such thing, that anointed Christ in Health? Where read you that Dragoons or Inquisitors inforced it, and dragged naked the bodies through the Streets, and Buryed them in Dunghils, or where Dogs may eat them, if they refuse it? Whose Sacraments can we think are these?

The Three and Fortieth accused Point.

That no Interior Grace is given by Imposition of hands in Holy Orders: And that ordinary Vocation and Mission of Pastors, is not necessary in the Church.

Ans. Contrarily the Reformed Catholicks hold, 1. That God often gave miraculous interior gifts to men, by the Imposition of the Apostles hands.

2. And if he please he may now bless Ordination to the increase of men's mental fitness

fitneſs for the Miniſtry; and when he doth ſo, we know not.

But we hold, 1. That men ſhould be ſuppoſed by the Ordinances to be true Chriſtians, and to have competent Miniſterial Abilities before they Ordain them.

2. That now miraculous gifts ceaſe, no man can tell when any other inward Grace is given by Impoſition of hands in Ordination, than Relative, which is *Obligation* and *Authority* for the work of the Miniſtry. And *Durandus* and other of their School-men, ſay that their *Indelible Character* is no other. And the reſt know not what to make of it.

3. If we read of Multitudes of Debauched, Ignorant, Apoſtatical Popes and Prelates, and many Ages of Church Barbariſm, and Bruitiſhneſs, (even in *Baronius*, *Genebrard*, and the fierceſt Papiſts;) and if we ſee Prieſts after Ordination to be Ignorant, Drunkards, Fornicators, unable and unapt to Teach, haters of a Godly Life, we cannot tell what Grace it is that theſe men are ſaid to receive in Ordination: Whatever it is, it will not keep them out of Hell, as it keeps them not from ſerving Satan.

4. We take an ordinary Calling and Miſſion to be ordinarily needful to the

Church Ministry. This Calling consisteth, 1. In necessary Abilities, without which God sendeth none. 2. In willingness and Consent. 3. In the Ordination by Senior Pastors, where it may be had. 4. And to fix them in relation to particular Congregations, the mutual consent of themselves and the Flocks.

5. But we know Rules of meer Order are for the *things ordered*, and the *Edification of the Church*, for which all *Church Power is given*, and God Commandeth that *all be done*: And we know that God who *will have Mercy and not Sacrifice*, would not have us destroy the substance by pretence of a Ceremony. And that in several Cases, Ministers may be lawfully called without Imposition of hands, and Canonical Ordination. As, 1. In case men be cast into Infidel Countries, where no Bishops or Pastors can be had: As by Shipwrack, or Merchants Factory, or Embassadors, or when a Bishop with them dyeth by the way: They must not be without all publick Church Worship, for want of an Imposing Bishop.

2. In case Persecution drive all the Bishops out of reach.

3. In case the persecuted Bishops refuse to Ordain for fear of suffering.

4. In

4. In case the Bishops be Hereticks, or intollerable Usurpers and no true Bishops, wanting the Essentials of a Qualification and a Call.

5. In case the Bishops impose any false Oath, Subscription, Covenant, or Profession, or any other Sin, as the Condition without which they will not Ordain, (which is the case of all the Papists Prelates;) their Ordination in these cases is not necessary.

6. We know that in such cases the Ministry faileth not, but there may be a true succession of Pastors, though regular Canonical Ordination be interrupted. For there is nothing necessary after Gods Law, which specifieth the Office by stated Institution, but only the *determining who the Persons are that God would have in this Office:* Which may be well known without *Canonical Ordination*, where that cannot lawfully be had. There are instances in the ancient Churches, that when some Elected to be Bishops, fled or hid themselves; the Bishops Ordained them absent, by writing, without imposition of hands.

7. Yea, we know that if in any one Church or Nation, the succession were totally interrupted, for many years, God

hath left means sufficient to restore it. 1. His Word describeth the Office, and giveth the Authority and obligation to the Person when determined of. 2. That Determination may be made, 1. By the due Qualification of the Person: 2. The inviting Necessities of the People and opportunity. 3. Mutual Consent; and without these the Ordination and Mission of a Bishop is vain.

8. The Church of *Rome* more needeth this Doctrine than the Protestants: For it is notoriously certain, that regular Succession hath failed oft and long in the Papacy, and consequently in its Clergy. 1. There is no more notorious interruption than by the utter incapacity of the Unqualified: And such have been those that were Children or declared Sots, Beasts, Simonists, filthy Lechers, Hereticks, Infidels, Schismaticks, by General Council, and the most Papal Historians. Their Succession now is from *Eugenius* the 4th. deposed as an Heretick by a General Council.

2. When there have been two or three Popes above twenty times, no man knoweth which was the right.

3. Either Election is in the power of some in special, or not; if not, the *Turks*, or Heathens, or Hereticks, may choose

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a Pope: If it be, Then who have the Power? Its known that at first the Bishop of *Rome* was chosen by the People of one Congregation: After by the Clergy and people of the Christians of the City: After that by the Bishops of the Dioceſs: Sometimes by the Emperors: Or *Arrian* Kings (with the Clergy and people:) Sometimes by General Councils: Sometimes againſt General Conncils, by an Armed Faction: And of late times by things called a *Colledge of Cardinals*. If all theſe were lawful, no one ſort have the Electing Power: If any was unlawful, the Succeſſion hath been interrupted.

4. Either the Ordination of a Superior is neceſſary, or not: If yea, then the Pope having no Superior, was never truly Ordained: If not, then a Presbyter may be Ordained without a Biſhop. *Rome* is more concerned to anſwer theſe things than we.

The Four and Fortieth accuſed Point.

That Prieſts and other Religious perſons who have Vowed their Chaſtity to God, may freely Marry notwithſtanding their Vow.

Anſ. 1. Muſt none keep Vows but Prieſts and Religious People.

2. The known Doctrine of the Proteſtants about Oaths and Vows (which you may ſee in *Sanderſon de Juramento,*) is, 1. That Antecedently it is unlawful to enſnare our ſelves by unneeeſſary Vows, of that which is out of our Power, or ſo mutable, that it may hereafter be made our Duty which now is not. 2. But having once Vowed, we muſt diſtinguiſh of the *Impoſing*, the making of the Vow, and the *Matter* of it. And that, 1. Though it was by Parents, or others *unlawfully impoſed*, 2. And by our ſelves, by temerity *unlawfully made or ſworn*, 3. Yet if the *Matter conſideratis conſiderandis* be *neceſſary* or *lawful*, the Vow muſt be kept: But if it be *Sin* that is Vowed, it muſt not be done. Becauſe Man's Vows cannot abrogate or ſuſpend Gods Laws. Can any of your Caſuiſts deny this?

Therefore, if Boys or Girls Vow Chaſtity, and it prove that they cannot keep it without ſin, the Matter becometh to them unlawful, and they muſt break it: As for inſtance: 1. If they cannot keep it without apparent hurt to their Souls by Luſt. 2. Or if the Heir of the Crown, or ſome great Eſtate, Vow it, and if he keep

keep it, the Kingdom or Church is like to suffer by it. 3. If Parents or Prince countermand the Vow in Youth.

But if they *can keep it*, and that *keeping become not Sin by consequent accidents* or *changes*, they *ought to keep it*; though they must repent of their rash unlawful making it. Gods Law is perfect, and maketh Duty enough for us, and we should not foolishly make more as Lawgivers to our selves, when we are conscious how far short we come of keeping Gods own Laws.

The Five and Fortieth accused Point.

That Fasting and abstinence from certain Meats, is not grounded on Holy Scripture, nor causeth any Spiritual good.

Ans. Still deceitful Confusion: Protestants hold, 1. Fasting is a needful Duty to several Persons in several cases. As, 1. To take down the Flesh when it groweth too strong in Lust. 2. For the cure of many Diseases from fulness. 3. To exercise our Humiliation in times of publick Danger and Calamity, or of personal repentance for some great Sin, or under some affliction that calleth for great Humiliation.

2. They

2. They hold that Abſtinence is needful in it's time and place, as Faſting is in it's: And that all Eating and Drinking is unlawful, which gratifieth the Appetite by Quantity or Quality againſt Men's health, and the juſt Rules by which we ſhould judge what is healthful: Yea, that bare Eating and Drinking to pleaſe the Appetite, which doth not ſome way conduce to fit us for our Duty, is Sin.

3. We know that the ſame Meat and Drink for Quality and Quantity which is beſt for one, is hurtful and mortal to another: And we know that *Faſting* is as Phyſick, whether for Health, or for the Soul: and if we are fallen into the hands of ſuch Phyſicians, as will tye all the Land and all the World to take the ſame Phyſick, and on the ſame days, to take a Purge or a Vomit every Wedneſday, Friday, and Holy Evens, we ſhall obey them when we are a-weary of our Lives. I think our *London* Colledges would deride ſuch preſcribers.

4. And if any will tell us that we ſhall merit of God, and ſave our ſelves by forbearing the courſeſt ſort of Fleſh, and eating the more coſtly Fiſh, Junkets, Sweetmeats, and drinking Wine and ſtrong-Drink, we abhor ſuch Mock-Faſts, for

God

God will not be mocked: But Hipocrites turn all Religion into a Mockery. I have heard those called *strict precise Protestants*, accused as being against abstinence and Fasting; and upon enquiry I found that those of my acquaintance, eat and drink less all the year, than their accusers of my acquaintance do on their Mock-fasting-days. To such their Diet would seem a strict Fast, even *Calvin* that macerated his body, with eating but a few bits once a day, is by some Papists called a sensual Glutton, (though *Massonius* saith the contrary.)

The Six and Fortieth accused Point.

That Jesus Christ descended not into Hell, nor delivered thence the Souls of the Fathers.

Ans. 1. And do not these false Accusers know that both the Creed which we all profess, and the Articles of the Church of *England*, say expressly that *Christ descended into Hell?* 2. And those that dislike the Translation of *descendit* into *Hell*, yet grant Christ went into *descendit*; and that's all the Scripture saith: So that all the doubt is but what *descendit* signifieth? Whether the Hell of Torment, or more Generally *the unseen state of separate Souls!* If you mean the

the last, what Protestants deny it? If you mean the first, what presumptuous cruelty is it, to believe that all the Souls of the Fathers were in Hell, till the Death of Christ? Christ alleadging, *I am the God of Abraham*, of *Isaac*, and of *Jacob*, sure meant not, that God was their God, because they were in Hell: Was *Lazarus* in Hell when *Abraham* said, *Now he is Comforted?* It was a Hell of Joy and Comfort: Were *Samuel*, *Elisha*, *Job*, *Daniel*, *&c.* in Hell? Was *Moses* in Hell, that appeared in Glory on the Mount with *Elias?* But what is it that the Infallible Church cannot make good, when they have once presumed to affirm it?

The Seven and Fortieth accused Point.

That there is no Purgatory Fire, or other Prison, wherein sin may be satisfied for after this Life.

Ans. 1. Which way this Church came to be so much acquainted with Hell, and Purgatory, and Prisons, and satisfying in them, in the other World, more than is revealed in the Word of God, we know not, unless some have told them that come thence, or from Heaven. But for our parts, we think Gods Word more trusty than

than Dead men whom we know not: God sendeth us to the *Law, and to the Testimony: If they speak not according to these, it is because there is no Light in them*, Isa. 8. 20. *Abraham* preferred *Moses* and the Prophets before one from the Dead. The prophane citation of Scripture by him for such a Purgatory-Prison, and Satisfaction, needs no answer save the perusal of the Texts.

What mean these men by [*satisfying for Sin?*] 1. If they mean that *Satisfaction by the merits whereof God pardoneth sin without dishonour to his Justice, Government, or Law:*] Christ, and he only, hath thus fully *satisfied for sin, already, and there remaineth no more Sacrifice for sin; for by one offering he hath perfected for ever them that are sanctified.*

2. But if by *satisfying for sin*, they mean that *all must suffer all the punishment* that their sin deserveth, then God forgiveth no sin at all: For to forgive the sin, is to forgive the punishment: And then they renounce the Office, Sacrifice and Blood of Christ, which are for the pardon of Sin: And they renounce Baptism and the Lords Supper that give and Seal it: And they cast away all hopes of Salvation, and damn all Mankind: For all Sin deserveth

eth some degree of Damnation in Hell. But if the Pope can pardon, sure God doth pardon some: To deny pardon, is to deny all the Scripture, and all humane hope and mercy.

3. But if by [*satisfying for sin,*] they mean that God when he forgiveth through Christ the *destructive everlasting Punishment*, will yet require some *corrective temporal punishment*, with which he is said to be *satisfied*, in that he requireth no more, we confess *de re*, that such a thing there is in this World; Death as Death, and Pain as Pain are such; and the Curse on the Earth, and the loss of some degrees of Grace; they are all corrective Penalties: And if any say that a lower degree of Glory for the loss of some degree of Grace is such; or that the separation of the Soul from the Body till the Resurrection, hath some nature of Penalty; we strive with no man about such things: But *de nomine* we justly here dislike the Word, [*Satisfying,*] because in common Sence, it soundeth as some *Compensation*, and somewhat that is of the same nature with *Christs satisfaction*; and that is all that Justice requireth to purchase our pardon. And it encourageth the ill use of it by Papists, that make it meritorious.

And

And *de re* we believe no such Purgatory, (much less the Popes Power to deliver men out of it, for Masses or the like,) because God tells us of no such thing. And the Primitive Churches never owned it: *Augustine* first seemed to doubt of it: But I find none before that ever held it, unless you will call *Origens* Opinion such, that thought the Devils and Damned should have a time of Deliverance, (now called Heresie.)

As to 1 *Cor.* 3. 13, 15. Is there no *fiery Tryall* of mistaken Doctrine, and of the *Erroneous* in this Life?

As to *Joh.* 11. 22. What an Expositor is this: *I know* (*saith Martha,*) *that whatever thou wilt ask of God, he will give it thee*: Ergo, *Lazarus was delivered out of Purgatory.* As well he may say, *All Saints shall have a Resurrection:* Therefore all are in Purgatory. Or God denyeth Christ nothing: Therefore there is a Purgatory.

So *Acts* 2. 24. *Whom God hath raised up, having loosed the pains of Death, because it was not possible that he should be holden of it.* Here he noteth two things. 1. That *where Christ was, there was pains. Ans.* As if Death it self were not a Penalty: It was Christs pains, or penal State of

of Death, that *Peter* mentioneth, and the man himself here confesseth that Christ had no *pain* in that place, 2. But he saith that it was not Christs, *but others pain* that is said to be loosed; when the Text plainly saith, 1. That it was Christs pains of Death. 2. Loosed by his Resurrection. 3. Because it was impossible that he, (not they) should be held of it.

So 1 *Cor.* 15. 24. Because there is no mention of *Baptizing for the Dead*, he feigneth a Purgatory meant. And *Luk.* 16. 9. That *Receiving at Death into the everlasting Habitations*, proveth a Purgatory: When yet they say that Purgatory is to none an *everlasting Habitation*: And *Luk.* 23. 42. Because the *Thief would be remembred by Christ in his Kingdom*, Souls may be holpen after death out of Purgatory: As if it was Purgatory that was the Paradise with Christ, where that Thief was to be that day: Is it not tedious but to read such prophanation of Gods Word?

The Eight and Fortieth accused Point.

That it is not lawful to make or to have Images.

Ans. This Lie hath conquered the blushing Passion. 1. Can such men believe that

that there are no Protestant Painters? Are there none of their Shops in *London*, or *Holland*? Do none but Papists make or sell Pictures? Are not the Statues of Kings at the *Exchange*, the *Stocks-Market*, *Charing-Cross*? Are there no Images on our Coyn? Nor our Banners? Nor on the Escutcheons of the Nobility and Gentry of this and other Lands: Are there no Images at the Sign-posts in all *London*, nor in all the Cities, and Market-Towns in the Kingdom? Nor in any of the Church-Windows?

But perhaps they will say, *tho' we speak so universally* (to deceive the ignorant,) *yet we meant it of Images of Religious signification and use. Ans.* And do not all the *Lutherans* keep them in their Churches? Are they not continued in most Church-Windows in *England*?

Obj. But at least it's true of the Calvinists or Puritans? Ans. 1. And will you therefore slander the rest? 2. But we must not hastily believe any thing that false accusers say? Have not the *Holland* Calvinists multitudes of Pictures? Did you never see *Beza* and others, *Icones virorum illustrium*, nor Mr. *Samuel Clerk's* Lives with Images? Nor the Puritans *English Geneva* Bible, with the Images of the Histories?

stories? Nor the *Dutch* Quarry-Bricks for Chimneys, on which most of the History of the Bible is painted? O! for Truth or Modesty.

2. But we confess that there are some Images Bawdy, some Superstitious, Idolatrous, or Blasphemous, which we leave to such as choose them, they being not for our use, (of which after.)

The Nine and Fortieth accused Point.

That it is not lawful to reverence Images, nor to give any honour to insensible things.

Ans. Methinks you should sometime speak truth, if it were but before you are aware. 1. Protestants commonly hold, that they should *give Honour to all Insensible things:* They are all the work of God; dishonouring or not honouring the Creature, or *Work*, is *dishonouring or not honouring* the Creator and Maker as such. The due praise and honour of a Building, a Book, &c. is necessary to the due praise and honour of the Author! Do you think Protestants Condemn the 18th. *Psalm*, the 104th. *Psalm*, the 145, and all the rest that Magnifie the works of God? Is there any above a Beast, that doth not honour and praise Sun, Moon, Stars,

Stars, Heaven and Earth, Sea and Land, as the works of God? Yea we honour every Plant and Flower, every Vigetable and Mineral, knowing that God is wonderful and unsearchable in all. What is Physick, Astronomy, Geography, but the shell of knowing and honouring Gods Works, and God in them.

2. And the Image of Kings, of Holy Men, are purposely made and Printed by Protestants, in Love, Honour, and Reverence to the persons Living or Dead, whom they represent: You may see many Rooms adorned with the Images of the Fathers, and of late Divines: For their *Relation* they love with some sort of honour the Pictures of those whom you have burnt as Hereticks: See whether you find them not in *John Fox* his Acts and Monuments.

3. But we are warned oft enough by God, and by the mischievous effects of it in the Churches, against all Idolatrous and scandalous, and ensnaring respect and use of Images; which are either false Representations, or are used contrary to the second Commandment, to Corporal Idolatry though not mental, in such likeness to the Heathen use of their Demons Images and deified Heroes and Emperours, as seemeth

seemeth to be but a change of the object Persons; or may tempt others to unlawful usage of them: Especially the use being not commanded us of God, while it is dangerous.

And we abhor the Papists Omission of the second Commandment, and turning the Tenth into two, lest the people should perceive the evil of such Imagery. No wonder that their Proselytes must be kept in Ignorance, and forbid the Scriptures in a known Tongue, without a special Licence, when they must not ordinarily read or hear all the Ten Commandments, even these Ten written by God himself in Stone, are too much for them to be trusted with; and yet all the Mass of Ceremonies, and Ocean of Canon Laws, are not too much: And he that must be killed for not obeying these, must not know all Gods own Ten Commands; yea many have been burnt for having his Word Translated.

4. And to pray before the Image of Saints, and then to say, *we do not pray to them, but to those that they represent*, is but to do what the Heathen Idolaters promised to do to their Demons: They usually said, We be not such Fools as to think Wood, and Stone, and Gold, and Images,

ges, to be God. But as the first Commandment forbids us to *have any Gods* but the true God; so the second forbids us to *seem to have any more*, tho' our minds despise them, or by their way of *Image-worship*, to seem to be of their mind: For as a man that useth the common Words of an Oath, without any purpose to Swear, is a prophane Swearer with the Tongue, (which the mind should better rule,) tho' his *mind* Swear not; so he that on his Knees in Religious Prayer, looketh on Images, as the mediate Object of his Worship, his act is *bodily Idolatry*, and his mind is guilty by not better ruling it.

Where God affixeth the mention of his Jealousie, even to the Third and Fourth Generation, calling the bowers to Images, *those that hate him*; it is needful to us to be jealous of our actions: For our God is a Consuming Fire. And we are not ignorant of the Doctrine of your St. *Thomas*, who saith that the Image is to be Worshipped, with the same sort of Worship as that which it representeth, and the Image of the Crucifix, with *Latria*, called Divine Worship.

The Fiftieth accused Point.

That no man hath seen God in any Form, and that therefore his Picture or Image cannot be made.

Anſ. 1. But what if it were *Lawful* to Paint God? Is it *Neceſſary?* Why may you not be contented to have a painted God your ſelves? Muſt all be burnt and damned as Hereticks that are not of your mind? Will you be jealous againſt thoſe that *bow not* to a painted God, as God is jealous againſt thoſe that *do it*? God ſaith *Thou ſhalt not bow down to them, nor worſhip them:* Where ſaith he, *Thou ſhalt bow down to them, and worſhip them?* Or *bow towards them*, and ſay, *It is not to them?*

2. God ſaith, *Thou ſhalt not make to thy ſelf the likeneſs of any thing in Heaven or Earth, to bow down to them and worſhip them.* Bowing down purpoſely towards them, and before them, is interpretatively bowing down to them, worſhipping them. And God would not be ſo worſhipped: *Iſa.* 40. 16, 25. *To whom will ye liken God? Or what likeneſs will ye compare unto him? To whom will ye liken me, or ſhall I be equal, ſaith the Holy one?*

See

See *Lev.* 26. 1. *Deut.* 16. 22. *Hab.* 18. 2. *The Molten Image is a Teacher of Lies.*

It is Blaſphemy to make a Picture or Image of God, but what he maketh himſelf; as if we ſaid, *God is like that Image or Creature.*

But this Deceiver tells us, how God appeared to *Adam* and others, in a humane or ſome certain ſhape. *Anſ.* 1. And yet he hath oft and earneſtly forbid making Images of him to worſhip.

2. *Anthopomorphits*, that take God to have parts like man, are Condemned as Hereticks by the Church of *Rome* it ſelf. Every notifying ſign of Gods attributes, is not called his Image; and man is called his Image, for the Divine Impreſſions on his Soul, which cannot it ſelf be ſeen and Pictured. If God appear by an Angel, and that Angel appear in humane ſhape, we are nevertheleſs forbidden to worſhip God pictured as a man. Sun, Moon, Stars, yea, every Creature notifieth God to us; yet may we not paint him like theſe, or any other Creature. Did not Gods tranſcendency, and his expreſs Word plainly and frequently reprove this, Popery had ſome ſmall excuſes.

If they deny Christs and his Apostles Words, *that no man hath seen God* at any time, save his Son, they reproach him: To see his Works, is only to see that which notifieth him, and not himself: Else every Pagan and Brute seeth God. We deny not but the Sun, and *Fire*, and a man may be pictured, and that God being partly notified to us by these, (and every Creature) may be said so far to appear in them? And when did he appear so wonderfully as in Christ? And yet it being not his *Essence* in it self that we see in them, but his attributes in part; an Image of a man, of the Sun, Moon, Stars, of a Horse, or a Dog, or a Toad, is not to be called an Image of God, else God may have as many Images as Creatures.

The One and Fiftieth accused Point.

That Blessing or signing with the sign of the Cross, is not founded in Holy Scripture.

Ans. The man would not tell you whether he *mean* the *Lawfulness* of the Cross only, or also the *necessity* of using it. But what are his Proofs?

1. *Rev.* 7. 3. *Hurt not the Earth, nor the Trees, till we have sealed,* (we read signed,)

signed,) *the Servants of our God in their foreheads.*

Is here any mention of *Crossing or Blessing with the Cross?* An Angel in prophetical Vision, is bid to mark or seal the Servants of God, as those that are not to be destroyed, when God commissioneth other Angels to destroy the Persecutors: Therefore the Priest must sign all Christians with the Cross. And I would they did not infer as one did from *Ezek.* 9. 4, 5. [*And to the other he said, go ye after him through the City and smite; let not your Eye spare, neither have ye pity, slay utterly Old and Young, and little Children and Women; but come not near any man on whom is the mark, and begin at my Sanctuary.*] And thus whatever Plague or Death God bid Angels execute on his uncurable Enemies, Idolaters, and Persecutors, the Devil will teach men, that Priests and their Hang-men may execute on all that are not marked in the Forehead with a Cross? But as long as *Rome* is so like to *Babylon*, they were better teach men a truer Exposition of the *Revelations*. Thus they can prove, that the Scripture is but like a Nose of Wax, by using it as if it were so. It was Idolatrous Persecuting *Rome* that was to be destroyed, and it was those that had Gods

mark, and not the Beasts that were to be secured. And who is that *Idolatrous persecuting Beast?*

The next Text is *Mark* 10. 16. *Christ put his hands on Children, and blessed them.* And would he make men believe, that we deny Christs blessing them or others? Or that Pastors may bless the people in his Name? Is here ever a word of signing with the Cross?

The other is *Luke* 24. 50. *He led them out as far as Bethany, and he lift up his hands and blessed them.* Therefore the Priest must Cross men in the Forehead: Reader, this is the fashion of these Men's confuting the Reformed Catholicks, and proving Popery, and using Scripture. And have they not reason to challenge the sole Interpreting of it? Let but the Pope and his Priests expound it, and it shall all speak for them, and speak Blood and Fire against all that obey them not: But till then, they are it's Enemies, because it is the greatest Enemy to them.

2. But suppose Christs blessing had been Crossing: With what Face do they feign Protestants in *England*, to be against *Crossing in the Forehead?* When the World knoweth that the Church of *England* is not only for it, but Ejecteth and Silenceth all

all Miniſters that will Baptize the Child of the moſt Godly Chriſtians without it. And they know that all the Churches called *Lutheran* uſe it. Are none of theſe Proteſtants?

3. And though thoſe called Non-Conformiſts, are not for the uſing of it as a dedicating Symbol of Chriſtianity in Baptiſmal Covenanting, to bind the Covenanter to that Confeſſion and holy warfare which is the promiſed duty of the Covenant, nor for denying Chriſtendom to thoſe that refuſe this uſe of the Croſs, (out of a fear leſt this Covenanting uſe make it a human Sacrament added to Baptiſm;) yet I meet with few of them that Condemn the ancient Chriſtians, that lived among Heathens, (who ſcorned them as worſhiping a Crucified God,) for their ſeaſonable Croſſing themſelves in thoſe Heathens ſight, meerly to ſhew that they were not aſhamed of ſuch a Crucified Saviour; (not thinking what Papiſts would bring it to at laſt.)

The Two and Fiftieth accuſed Point.

That the publick Service of the Church, ought not to be ſaid, but in a Language that all the People may underſtand.

Anſ. The Reformed Catholicks indeed hold this, with theſe exceptions: 1. That by *All* be meant the *Ordinary Congregation*; not meaning that if a *French-man*, or a *Dutch-man*, come in among them, they muſt needs ſpeak to him apart in his own Tongue.

2. That if any Ruſtick, Illiterate, or Novices, underſtand not many words in the Tranſlation of the Bible, or ſome apt words of the Miniſter, we muſt not therefore change the Tranſlation, nor forbear thoſe apt words that are ſuited to the more Intelligent; but help to amend the underſtanding of the Ignorant.

But that in Publick and Private, the Congregation ſhould underſtand what they hear as the Word of God, and what is ſaid in Confeſſion, Prayer and Praiſe to God, this we hold as a matter of great importance.

1. Becauſe it's purpoſely, plainly, and copiouſly decided ſo by the Holy Ghoſt, in the Apoſtle *Paul*, 1 *Cor* 14. Do but read the Chapter and judge.

2. Becauſe Chriſt always Preached to the people in a known Tongue.

3. He prayed, *Joh.* 17. in a known Tongue, and taught them ſo to pray.

4. The

4. The Apostles where ever they came, Preached and Prayed in a known Tongue.

5. They wrote the Gospels, the *Acts*, and all their Epistles, to whole Churches, in the Tongue most commonly known to the Reader, and so to be read to, or by all.

6. It was their standing Rule; *Let all be done to Edification.*

7. Their Preaching and writing was all for *Teaching:* And it is no *Teaching* to speak to men in a strange Language, (unless we be teaching them to understand it.)

8. *Praying* is the expressing of *known desires* to God: It's no *Prayer* that expresseth no *Desire*, and *Ignoti nulla Cupido:* There is no *Desire*, save sensitive *Appetite*, that supposeth not Knowledge that the thing is good and needful. The words of a Parrot are not a Prayer. And *confession of Sin* is the act of a penitent Soul, and it is no Repentance or Confession that is but words of *they know not what:* It's no penitent Confession to hear or speak words, not understood what Sin they signifie.

And to give God thanks, implyeth that we understand what Mercies or bene-

fits the words expreſs. And to praiſe God is underſtandingly to magnifie his perfections or Works. So that words without underſtanding them, are no more to be called Prayer, Praiſe, Confeſſion, Thankſgiving, than the ſinging of a Bird is, or the Crowing of a Cock.

9. No reaſonable man would be thus ſerved or converſed with: A Parent indeed can underſtand an *Abba*, or a look from an Infant; but it is on ſuppoſition, that the Infant himſelf perceiveth what he would have: And if it be not by intellectual but ſenſitive perception, it is no more a *Petition* to his Father, than a Dogs waiting for Food, tho' the perſon deſerves more pity. So God underſtandeth the meaning of Spiritual Groans, in one that wants words for large expreſſion: But that ſuppoſeth that it is true inward deſires after him which thoſe Groans ſignifie.

But publick worſhip requireth a conjunction of Soul and Service, and therefore a conjunct underſtanding: Elſe there is no true Union and Communion in the worſhip. For one ſound of words with diſcord of deſires, is no Chriſtian Union and Communion. It muſt be ſuppoſed that either the Hearers are not praying at all,

or

or else that every one is secretly praying after his own thoughts for various things, without any Concord.

What melody would it be for all the Church to sing in as many Tunes as persons? What King or Judge will take it for a Petition, for a man to talk gibberish to him, or say he knoweth not what?

10. Even Papists deride Quakers, for meeting to say nothing: And what difference is there, when they hear and say nothing understood, saving that the Voice maketh it a more pompous Mockery, than the Quakers Silence? O! who would have thought that the primitive manner of publick worship, should ever have degenerated into such a prophane abuse of God and man, against plain Scripture, universal practice, and humane Reason? And this as a part of a grand design to kill the Life of all true Religion, and delude Souls with the dead Carkass of mortified Formalites, and Ceremonies; and that men should think that Souls are saved as Wizards do pretend, to do Cures by *Charms* of words not understood; they serve God with empty shells, when they have cast away the Kernels: Like the silly *Samaritan*-Woman, that lookt for a Christ to come to tell them, *whether in this Moun-*

tain

tain or at *Jerusalem men ought to worship*, little knowing what it was to worship God as a Spirit, in Spirit and Truth, when it should be neither at that Mountain, or at *Jerusalem*.

But hath this man no Scripture, (against Scripture?) Yes, *Luk.* 1. 8. [*The people were praying without, while the Priest was offering Incense within.*] Therefore the publick Worship may be performed, so as the people understand not: That, 1. The Priests action only out of their sight is the publick worship, and the peoples praying is not so. 2. The offering *Incense*, is Praying; or because the people are not to do the Priests Office in Incense and Sacrificing, therefore Ministers must pray and praise God alone, without the people, and all this publick worship. 3. If the Levitical Sacrifices were offered by the Priest alone, Christs Gospel worship must be performed by the Priest alone, the people not knowing what he saith: And the precepts and examples of the New-Testament, must all be reduced to the Levitical Order of Incense and Sacrificing. 4. And is he sure that all the people in the outer Court, prayed they knew not what, or in an unknown Tongue? What use is Scripture of to these men?

His

His next is, *Levit.* 16. 17. *None was to go in with the Priest to make attonement for the Congregation, &c. Ans.* You see that these men are Judaizers, and set up the Levitical Law for the Churches Rule of Service, as if Christ had not changed the Law. But our Question is not now, Whether their Priest have any solitary attonement to make for the Congregation; but whether Christ hath not instituted such publick worship, in which Ministers and people must understandingly joyn? Doth their Priest celebrate their Mass alone, out of the peoples sight or hearing, in a Sanctuary while they are in the outer Court? Do not their people assemble to their Mass? Will they stand to it, that their Church renounceth all worship of God in Holy Assemblies, save by the Priest alone? And is this the Holy Catholick Church?

And the man here professedly calls the *Priests solitary action, the publick Service, which is for the people, and not by them, and therefore they need not understand*; and all the peoples Prayers are *private and should be understood*; so that (the Mystery opened,) either the *Priest is all the Church*, or else they have *no publick Church Service*, if they must meet, that every one may have

have a secret Prayer of his own, and may only *see* the Priests Service called publick. And by this he pretends that he answereth *Paul*, 1 *Cor.* 14. Adding most shamelesly, 1. That it seemeth there by the Text, that the common Service of the Church, was not then in a Tongue commonly understood. 2. Because there was one to *supply* the *place* of the Ideots, to say *Amen*, where he saith, that the *Genevamen*, *most deceitfully* and *maliciously* Translated, [*He that is an Ideot, how shall he say Amen?*] And raileth at them for putting [*So be it.*] O! what is man, and how incredible is the pretended infallible Clergy, that can expect that all men trust their Souls on such palpable deceit! When St. *Paul* spent a great part of the Chapter to dissuade those that by Inspiration, could speak strange Languages, that they should not use them in the Church, as being unedifying, or at least not without an Interpreter; this man gathers, that the common Service was in an unknown Tongue? As if this dissuaded use of some Prophets gift, were the common Service. 2. And when he dissuadeth them from Praying in an unknown Tongue, or giving thanks in it, saying, *else how can he that occupieth the Room of the unlearned say Amen*, this

this man feigneth, that yet they were to give *thanks in an unknown Tongue*, and one was to *supply* the *place* of the *Ideot* or unlearned, in saying *Amen*. (See verſ. 23.) *Paul* would have all ſay *Amen*, this man ſays *one was to do it for them*: *Paul* argueth that therefore they muſt ſpeak to the underſtanding of the unlearned: This man turneth his own words againſt him: Doth his *Supplier* of the *Ideots* place himſelf, underſtand or not? If not, *Paul* ſaith, How can he ſay *Amen*? If he do, how doth he ſupply the place of the Ideots, that are ſuppoſed ſhould ſay *Amen*, and cannot?

For the ſake of this Chapter and Inſtance, I ſhall never think any words ſo plain, that Papiſts cannot turn againſt their moſt evident ſenſe.

But what is the Man's pretence for this erroneous Confidence? Why, the Vulgar Latine Tranſlateth it, *Qui ſupplet locum*, inſtead of *Qui implet locum*: And that Latin Tranſlator by *ſupplet* meant the ſame as *implet*, *poſſidet vel tenet*: ἀναπληρῶν is well known to ſignifie to *fill up*: Their own Expoſitors are many of them for the Sence which this Doctor chargeth as *deceitfully* and *maliciouſly* given: *Cornelius à Lapide* ſaith that, ἀναπληρῶν is *Denuo implere*,

plere, vel simul & Communiter omnes implere, to *fill again*, or *all together*, *or in common to fill*: It is not *Qui supplet vicem indocti*, but *Qui locum occupat inter indoctos*, or *Idiota locum tenet*.

And so it is expounded by the ancients, *Chrysostom*, *Oecumenius*, *Theophylact*.

And are not these *Roman* Priests notoriously Perjured, that all Swear to expound the Scripture, according to the unanimous consent of the *Fathers*, when as (besides that the Fathers have but few of them written Commentaries on the Scriptures, there are very few of them that unanimously agree, of the Sence of the one half of the Scripture Texts, but either say nothing of them, or differ: And not only in this, but in most points named by this Doctors Touchstone, he and others go flat against them?

And what meaneth the man to rail at them, that say *So be it*, instead of *Amen*? Is it not a true Translation? But he will prove that it should not be Translated, and consequently that *Service* may be *said in an unknown Tongue*, for *Amen* is not *Greek but Hebrew*. *Ans.* 1. Who can stand before these Arguments, if they be but backt with Guns and Swords, or

Smith.

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seemeth to be but a change of the object Persons; or may tempt others to unlawful usage of them: Especially the use being not commanded us of God, while it is dangerous.

And we abhor the Papists Opinion of the second Commandment, and turning the Tenth into two, lest the people should perceive the evil of such Imagery. No wonder that their Proselytes must be kept in Ignorance, and forbid the Scriptures in a known Tongue, without a special Licence, when they must not ordinarily read or hear all the Ten Commandments, even these Ten written by God himself in Stone, are too much for them to be trusted with; and yet all the Mass of Ceremonies, and Ocean of Canon Laws, are not too much: And he that must be killed for not obeying these, must not know all Gods own Ten Commands; yea many have been burnt for having his Word Translated.

4. And to pray before the Image of Saints, and then to say, *we do not pray to them, but to those that they represent*, is but to do what the Heathen Idolaters promised to do to their Demons: They usually said, We be not such Fools as to think Wood, and Stone, and Gold, and Images,

ges, to be God. But as the first Commandment forbids us to *have any Gods* but the true God; so the second forbids us to *seem to have any more*, tho' our minds despise them, or by their way of *Image worship*, to seem to be of their mind: For as a man that useth the common Words of an Oath, without any purpose to Swear, is a prophane Swearer with the Tongue, (which the mind should better rule,) tho' his *mind* Swear not; so he that on his Knees in Religious Prayer, looketh on Images, as the mediate Object of his Worship, his act is *bodily Idolatry*, and his mind is guilty by not better ruling it.

Where God affixeth the mention of his Jealousie, even to the Third and Fourth Generation, calling the bowers to Images, *those that hate him*; it is needful to us to be jealous of our actions: For our God is a Consuming Fire. And we are not ignorant of the Doctrine of your St. *Thomas*, who saith that the Image is to be Worshipped, with the same sort of Worship as that which it representeth, and the Image of the Crucifix, with *Latria*, called Divine Worship.

The

The Fiftieth accused Point.

That no man hath seen God in any Form, and that therefore his Picture or Image cannot be made.

Ans. 1. But what if it were *Lawful* to Paint God? Is it *Necessary?* Why may you not be contented to have a painted God your selves? Must all be burnt and damned as Hereticks that are not of your mind? Will you be jealous against those that *bow not* to a painted God, as God is jealous against those that *do it?* God saith *Thou shalt not bow down to them, nor worship them:* Where saith he, *Thou shalt bow down to them, and worship them?* Or *bow towards them,* and say, *It is not to them?*

2. God saith, *Thou shalt not make to thy self the likeness of any thing in Heaven or Earth, to bow down to them and worship them.* Bowing down purposely towards them, and before them, is interpretatively bowing down to them, worshipping them. And God would not be so worshipped: *Isa.* 40. 16, 25. *To whom will ye liken God? Or what likeness will ye compare unto him? To whom will ye liken me, or shall I be equal, saith the Holy one?*

See

See *Lev.* 26. 1. *Deut.* 16. 22. *Hab.* 18. 2. *The Molten Image is a Teacher of Lies.*

It is Blasphemy to make a Picture or Image of God, but what he maketh himself; as if we said, *God is like that Image or Creature.*

But this Deceiver tells us, how God appeared to *Adam* and others, in a humane or some certain shape. *Ans.* 1. And yet he hath oft and earnestly forbid making Images of him to worship.

2. *Anthropomorphits*, that take God to have parts like man, are Condemned as Hereticks by the Church of *Rome* it self. Every notifying sign of Gods attributes, is not called his Image; and man is called his Image, for the Divine Impressions on his Soul, which cannot it self be seen and Pictured. If God appear by an Angel, and that Angel appear in humane shape, we are nevertheless forbidden to worship God pictured as a man. Sun, Moon, Stars, yea, every Creature notifieth God to us; yet may we not paint him like these, or any other Creature. Did not Gods transcendency, and his expres Word plainly and frequently reprove this, Popery had some small excuses.

they deny Christs and his Apostles Words, *that no man hath seen God* at any time, save his Son, they reproach him: To see his Works, is only to see that which notifieth him, and not himself: Else every Pagan and Brute seeth God. We deny not but the Sun, and *Fire*, and a man may be pictured, and that God being partly notified to us by these, (and every Creature) may be said so far to appear in them? And when did he appear so wonderfully as in Christ? And yet it being not his *Essence* in it self that we see in them, but his attributes in part; an Image of a man, of the Sun, Moon, Stars, of a Horse, or a Dog, or a Toad, is not to be called an Image of God, else God may have as many Images as Creatures.

The One and Fiftieth accused Point.

That Blessing or signing with the sign of the Cross, is not founded in Holy Scripture.

Ans. The man would not tell you whether he *mean* the *Lawfulness* of the Cross only, or also the *necessity* of using it. But what are his Proofs?

1. *Rev.* 7. 3. *Hurt not the Earth, nor the Trees, till we have sealed,* (we read signed,)

signed,) *the Servants of our God in their foreheads.*

Is here any mention of *Crossing or Blessing with the Cross?* An Angel in prophetical Vision, is bid to mark or seal the Servants of God, as those that are not to be destroyed, when God commissioneth other Angels to destroy the Persecutors. Therefore the Priest must sign all Christians with the Cross. And I would they did not insert as one did from *Ezek.* 9. 2, 5. [*And to the other he said, go ye after him through the City and smite; let not your Eye spare, neither have ye pity, slay utterly Old and Young, and little Children and Women; but come not near any man on whom is the mark, and begin at my Sanctuary.*] And thus whatever Plague or Death God bid Angels execute on his uncurable Enemies, Idolaters, and Persecutors, the Devil will teach men, that Priests and their Hang-men may execute on all that are not marked in the Forehead with a Cross? But as long as *Rome* is so like to *Babylon*, they were better teach men a truer Exposition of the *Revelations*. Thus they can prove, that the Scripture is but like a Nose of Wax, by using it as if it were so. It was Idolatrous Persecuting *Rome* that was to be destroyed, and it was those that had Gods

mark, and not the Beasts that were to be secured. And who is that *Idolatrous persecuting Beast?*

The next Text is *Mark* 10. 16. *Christ put his hands on Children, and blessed them.* And would he make men believe, that we deny Christs blessing them or others? Or that Pastors may bless the people in his Name? Is here ever a word of signing with the Cross?

The other is *Luke* 24. 50. *He led them out as far as Bethany, and he lift up his hands and blessed them.* Therefore the Priest must Cross men in the Forehead: Reader, this is the fashion of these Men's confuting the Reformed Catholicks, and proving Popery, and using Scripture. And have they not reason to challenge the sole interpreting of it? Let but the Pope and his Priests expound it, and it shall all speak for them, and speak Blood and Fire against all that obey them not: But till then, they are it's Enemies, because it is the greatest Enemy to them.

2. But suppose Christs blessing had been Crossing: With what Face do they feign Protestants in *England*, to be against *Crossing in the Forehead?* When the World knoweth that the Church of *England* is not only for it, but Ejecteth and Silenceth all

all Ministers that will Baptize the Child of the most Godly Christians without it. And they know that all the Churches called *Lutheran* use it. Are none of these Protestants?

3. And though those called Non-Conformists, are not for the using of it as a dedicating Symbol of Christianity in Baptismal Covenanting, to bind the Covenanter to that Confession and holy warfare which is the promised duty of the Covenant, nor for denying Christendom to those that refuse this use of the Cross, (out of a fear lest this Covenanting use make it a human Sacrament added to Baptism;) yet I meet with few of them that Condemn the ancient Christians, that lived among Heathens, (who scorned them as worshiping a Crucified God,) for their seasonable Crossing themselves in those Heathens sight, meerly to shew that they were not ashamed of such a Crucified Saviour; (not thinking what Papists would bring it to at last.)

The Two and Fiftieth accused Point.

That the publick Service of the Church, ought not to be said, but in a Language that all the People may understand.

Ans. The Reformed Catholicks indeed hold this, with these exceptions: 1. That by *All* be meant the *Ordinary Congregation*; not meaning that if a *French-man*, or a *Dutch man*, come in among them, they must needs speak to him apart in his own Tongue.

2. That if any Rustick, Illiterate, or Novices, understand not many words in the Translation of the Bible, or some apt words of the Minister, we must not therefore change the Translation, nor forbear those apt words that are suited to the more Intelligent; but help to amend the understanding of the Ignorant.

But that in Publick and Private, the Congregation should understand what they hear as the Word of God, and what is said in Confession, Prayer and Praise to God, this we hold as a matter of grand importance.

1. Because it's purposely, plainly, and copiously decided so by the Holy Ghost, in the Apostle *Paul*, 1 *Cor.* 14. Do but read the Chapter and judge.

2. Because Christ always Preached to the people in a known Tongue.

3. He prayed, *Joh.* 17. in a known Tongue, and taught them so to pray.

4. The Apostles where ever they came, Preached and Prayed in a known Tongue.

5. They wrote the Gospels, the *Acts*, and all their Epistles, to whole Churches, in the Tongue most commonly known to the Reader, and so to be read to, or by all.

6. It was their standing Rule; *Let all be done to Edification.*

7. Their Preaching and writing was all for *Teaching*. And it is no *Teaching* to speak to men in a strange Language, (unless we be teaching them to understand it.)

8. *Praying* is the expressing of *known desires* to God: It's no *Prayer* that expresseth no *Desire*, and *Ignoto nulla Cupido*. There is no *Desire*, save sensitive *Appetite*, that supposeth not Knowledge that the thing is good and needful. The words of a Parrot are not a Prayer. And *confession of Sin* is the act of a penitent Soul, and it is no Repentance or Confession that is but words of *they know not what*: It's no penitent Confession to hear or speak words, not understood what Sin they signifie. And to give God thanks, implyeth that we understand what Mercies or bene-

fits the words expreſs. And to praiſe God is underſtandingly to magnifie his perfections or Works. So that words without underſtanding them, are no more to be called Prayer, Praiſe, Confeſſion, Thankſgiving, than the ſinging of a Bird is, or the Crowing of a Cock.

9. No reaſonable man would be thus ſerved or converſed with: A Parent indeed can underſtand an *Abba*, or a look from an Infant; but it is on ſuppoſition, that the Infant himſelf perceiveth what he would have: And if it be not by intellectual but ſenſitive perception, it is no more a *Petition* to his Father, than a Dogs waiting for Food, tho' the perſon deſerves more pity. So God underſtandeth the meaning of Spiritual Groans, in one that wants words for large expreſſion: But that ſuppoſeth that it is true inward deſires after him which thoſe Groans ſignifie.

But publick worſhip requireth a conjunction of Soul and Service, and therefore a conjunct underſtanding: Elſe there is no true Union and Communion in the worſhip. For one ſound of words with diſcord of deſires, is no Chriſtian Union and Communion. It muſt be ſuppoſed that either the Hearers are not praying at all;

or

or else that every one is secretly praying after his own thoughts for various things, without any Concord.

What melody would it be for all the Church to sing in as many Tunes as persons? What King or Judge will take it for a Petition, for a man to talk gibberish to him, or say he knoweth not what?

10. Even Papists deride Quakers, for meeting to say nothing: And what difference is there, when they hear and say nothing understood, saving that the Voice maketh it a more pompous Mockery, than the Quakers Silence? O! who would have thought that the primitive manner of publick worship, should ever have degenerated into such a prophane abuse of God and man, against plain Scripture, universal practice, and humane Reason? And this as a part of a grand design to kill the Life of all true Religion, and delude Souls with the dead Carkass of mortified Formalities, and Ceremonies; and that men should think that Souls are saved as Wizards do pretend, to do Cures by *Charms* of words not understood; they serve God with empty shells, when they have cast away the Kernels: Like the silly *Samaritan* Woman, that lookt for a Christ to come to tell them, *whether in this Moun-*

tain

Zion or at *Jerusalem men ought to worship*, little knowing what it was to worship God as a Spirit, in Spirit and Truth, when it should be neither at that Mountain, or at *Jerusalem*.

But hath this man no Scripture, (against Scripture?) Yes, *Luk.* 1. 8. [*The people were praying without, while the Priest was offering Incense within.*] Therefore the publick Worship may be performed, & as the people understand not: That, 1. The Priests action only out of their sight is the publick worship, and the peoples praying is not so. 2. The offering *Incense*, is Praying; or because the people are not to do the Priests Office in Incense and Sacrificing, therefore Ministers must pray and praise God alone, without the people, and all this publick worship. 3. If the Levitical Sacrifices were offered by the Priest alone, Christs Gospel worship must be performed by the Priest alone, the people not knowing what he saith: And the precepts and examples of the New-Testament, must all be reduced to the Levitical Order of Incense and Sacrificing. 4. And is he sure that all the people in the outer Court, prayed they knew not what, or in an unknown Tongue? What use is Scripture of to these men? His

His next is, *Levit.* 16. 17. *None was to go in with the Priest to make atonement for the Congregation, &c. Anſ.* You ſee that theſe men are Judaizers, and ſet up the Leviticall Law for the Churches Rule of Service, as if Chriſt had not changed the Law. But our Queſtion is not now, Whether their Prieſt have any ſolitary atonement to make for the Congregation; but whether Chriſt hath not inſtituted ſuch publick worſhip, in which Miniſters and people muſt underſtandingly joyn? Doth their Prieſt celebrate their Maſs alone, out of the peoples ſight or hearing, in a Sanctuary while they are in the outer Court? Do not their people aſſemble to their Maſs? Will they ſtand to it, that their Church renounceth all worſhip of God in Holy Aſſemblies, ſave by the Prieſt alone? And is this the Holy Catholick Church?

And the man here profeſſedly calls the *Prieſts ſolitary action, the publick Service, which is for the people, and not by them, and therefore they need not underſtand*; and all the peoples Prayers are *private and ſhould be underſtood*; ſo that (the Myſtery opened,) either the *Prieſt is all the Church*, or elſe they have *no publick Church Service*, if they muſt meet, that every one may

have

have a secret Prayer of his own, and may only *see* the Priests Service called publick. And by this he pretends that he answereth *Paul*, 1 *Cor.* 14. Adding most shamelesly, 1. That it seemeth there by the Text, that the common Service of the Church, was not then in a Tongue commonly understood. 2. Because there was one to *supply* the *place* of the Ideots, to say *Amen*, where he saith, that the *Genevamen*, *most deceitfully* and *maliciously* Translated, [*He that is an Ideot, how shall he say Amen?*] And raileth at them for putting [*So be it.*] O! what is man, and how incredible is the pretended infallible Clergy, that can expect that all men trust their Souls on such palpable deceit! When St. *Paul* spent a great part of the Chapter to dissuade those that by Inspiration, could speak strange Languages, that they should not use them in the Church, as being unedifying, or at least not without an Interpreter; this man gathers, that the common Service was in an unknown Tongue? As if this dissuaded use of some Prophets gift, were the common Service. 2. And when he dissuadeth them from Praying in an unknown Tongue, or giving thanks in it, saying, *else how can he that occupieth the Room of the unlearned say Amen*, this

this man feigneth, that yet they were to give *thanks in an unknown Tongue*, and one was to *supply* the *place* of the *Ideot* or unlearned, is saying *Amen*. (See verſ. 23.) *Paul* would have all ſay *Amen*, this man ſays *one was to do it for them*: *Paul* argueth that therefore they muſt ſpeak to the underſtanding of the unlearned: This man turneth his own words againſt him: Doth his *Supplier* of the *Ideots* place himſelf, underſtand or not? If not, *Paul* ſaith, How can he ſay *Amen*? If he do, how doth he ſupply the place of the Ideots, that are ſuppoſed ſhould ſay *Amen*, and cannot?

For the ſake of this Chapter and Inſtance, I ſhall never think any words ſo plain, that Papiſts cannot turn againſt their moſt evident ſenſe.

But what is the Man's pretence for this erroneous Confidence? Why, the Vulgar Latine Tranſlateth it, *Qui ſupplet locum*, inſtead of *Qui implet locum*: And that Latin Tranſlator by *ſupplet* meant the ſame as *implet*, *poſſidet vel tenet*: ἀναπληρῶν is well known to ſignifie to *fill up*: Their own Expoſitors are many of them for the Sence which this Doctor chargeth as *deceitfully* and *maliciouſly* given: *Cornelius a Lapide* ſaith that, ἀναπληρῶν is *Denuo implere*,

plere, vel simul & Communiter omnes implere, to fill again, or all together, or in common to fill: It is not *Qui supplet vicem indocti*, but *Qui locum occupat inter indoctos*, or *Idiota locum tenet*.

And so it is expounded by the ancients, *Chrysostom*, *Oecumenius*, *Theophylact*.

And are not these *Roman* Priests notoriously Perjured, that all Swear to expound the Scripture, according to the unanimous consent of the *Fathers*, when as (besides that the Fathers have but few of them written Commentaries on the Scriptures, there are very few of them that unanimously agree, of the Sence of the one half of the Scripture Texts, but either say nothing of them, or differ: And not only in this, but in most points named by this Doctors Touchstone, he and others go flat against them?

And what meaneth the man to rail at them, that say *So be it*, instead of *Amen*? Is it not a true Translation? But he will prove that it should not be Translated, and consequently that *Service* may be *said in an unknown Tongue*, for *Amen* is not *Greek but Hebrew*. *Ans.* 1. Who can stand before these Arguments, if they be but backt with Guns and Swords, or

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There

There will in due time be publiſhed a large Account of Mr. Baxters *Life, moſtly written by himſelf.*

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